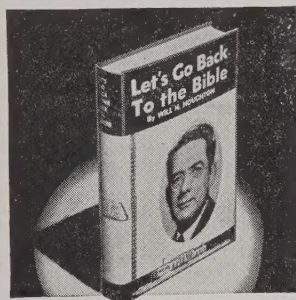


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THE ROME-JERUSALEM AXIS OF 30 A. D.

DONALD M. STERLING

IN READING the news dispatches from Europe we frequently run across references to the "Rome-Berlin axis." By sticking together, these two men have greatly increased their "nuisance value" in Europe, which explains why we do not like them.

In the year 30 A.D., the approximate date of Jesus' crucifixion, there existed a "Rome-Jerusalem axis" the nature of which throws much light upon why Jesus was crucified. In most popular accounts of the crucifixion this working agreement between Rome and Jerusalem figures very slightly if at all. The crucifixion occurs as it were *in vacuo*. The realization that a divine drama was being enacted upon Golgotha probably explains why so little attention is given to the human factors which conspired to effect the death of the Christ. But the truth that Jesus died for the sins of the world cannot be allowed to blur our perception of the fact that it was sin in the concrete rather than sin in the abstract that sent Him to His cross. To say the lamb of God was slain by sinful men is not enough. A bill of particulars must be brought in. What were the specific aims, desires and purposes of the men who had Jesus crucified? How did they come to believe His continued existence threatened the world order they felt called upon to defend? Until questions like these are faced the whole discussion of the crucifixion must be conducted *in vacuo*.

Raising these questions brings us up against the "Rome-Jerusalem axis" of Jesus' day.

Judea, as we know, was not an independent political state in the time of our Lord. It was subject to Rome. In 6 A.D. it came directly under the control of Roman procurators who were loosely subordinate to the Syrian legate. But to say Rome was the political master does not tell the whole story. Rome permitted much local autonomy in the realms it governed—hence the "Rome-Jerusalem axis." Native dynasties were often entrusted with control, being made responsible for peace, order and the prompt payment of taxes. The sanhedrin in Jerusalem had much authority in the management of the internal affairs in Judea. The procurator controlled rates and taxes—two very important items, but the rest belonged to the sanhedrin.

Thus there arose a working agreement between Rome and Jerusalem. If the sanhedrin managed its affairs creditably, keeping the populace quiet, so that there were no rebellion against Rome demanding the presence of a large

Roman military garrison, and the taxes kept coming in, Rome was ready to support the sanhedrin in the defense of its prerogatives. The members of the sanhedrin in Jesus' day have been variously represented as sceptics and extreme conservatives religiously. Where the truth lies on that point is immaterial for the matter in hand. Wherever they stood religiously, it was their business to keep the populace from rising up in revolt against Rome. Their jobs would cease to exist if that happened, as it eventually did in the war of 66-70 A.D. When the war ended the sanhedrin and its authority in local affairs was no more.

At first glance all this would lead us to suppose Jesus should have found in the "Rome-Jerusalem axis" a force that operated in His defense, rather than something that encompassed His crucifixion. But human passions have a way of up turning what should be upside down. Even though Jesus' reply to the question concerning the lawfulness of rendering tribute to Caesar was exactly the sort of answer both Pilate and the sanhedrin approved, Jesus made Himself *persona non grata* with the sanhedrin on another point, and it is doubtful if Pilate took much stock in the idea Jesus was anything more than a dangerous revolutionary. At all events Pilate helped the sanhedrin to get rid of Jesus after they requested it.

The manner in which Jesus antagonized the sanhedrin is so familiar it need not be mentioned. He challenged the religious authority of the sanhedrin within the precincts of the temple, and threatened a practice from which they derived their livelihood. If we had been in their place we would probably have hated Him too, human passions being what they are. Even the Son of God is not greeted with great fervor when He touches our pocketbooks! Jesus not only touched the sanhedrin there but He also wounded their pride. Little wonder they decided to do away with Him! Were it not for the fact that we have been taught to despise them for their action from the day we first heard of them, and it is therefore most difficult for us to imagine we could have behaved as they did, it would not require much self examination to convince us we too would have reacted in much the same manner as they.

Given their original hate for Jesus, the sanhedrin soon discovered a very plausible reason why Jesus should be disposed of. "If we let Him alone, all men will believe in Him, and the Romans will come and take away our place and na-

tion." In other words, for the sake of law and order He must be disposed of. Doesn't that sound exactly like the reasons men give today for wanting to get rid of anybody who has touched their pocketbooks! I believe I have heard more than once how law and order or peace and quiet has required that some defender of the rights of the poor or the working classes has had to be silenced. Oh law and order, what crimes have not been perpetrated in thy name!

Anyway, once the members of the sanhedrin got that idea into their heads the more reasonable it sounded every time they thought of it. Let us see if we cannot follow their reasoning. We don't like Jesus because He has upset our money tables. We don't like Him because He has wounded our vanity. He has pretended to know more than we do about how the affairs of the temple shall be managed. Those are our original prejudices against Jesus.

We begin looking around to discover what an evil fellow He really is after all. We discover that He had to get out of Galilee because Herod looked upon Him with suspicion. In a day when revolutionary sentiment was rife Jesus met in a desert place with as many as five thousand followers. That was too much for Herod, who knew the jig was up with him so far as Rome was concerned if he let anything happen that looked like the growth of a revolutionary party. Now this Jesus has come up to Jerusalem. The crowds gave Him a welcome on His entry into the city that looked altogether too much like they expected Him to be the leader in a rebellion against Rome. Pilate must have gotten wind of this. If Jesus stays here in Jerusalem very long and keeps the crowds coming after Him Pilate will soon have the legions of Rome here to clean them out. For the sake of his own position as procurator Pilate must play safe, never permitting large crowds to assemble. He is especially careful at this season of the year when pilgrims come to the city for the Passover. He knows it is a day sacred to us in which we celebrate our deliverance from bondage and a day on which the Zealots can most easily inflame the mob. If Jesus is not disposed of, regardless of whether He is a revolutionary or not, many people will be made to suffer. Nor will that be all. Our right to control the internal affairs of Judea may be taken from us if a disturbance occurs. For the peace of Jerusalem we must not permit anything to happen that will disturb the precarious balance of a most tense situation.

Thus we would have reasoned if we had been members of the sanhedrin. It is hard to believe, because with us Jesus is always the Son of God who died for the sins of the world. We would not dare touch a hair on His head, we say. No, not if we knew it was His head we were touching. But the sanhedrin did not know all we know, and had we been in their place neither would we have known. Unless we are way above the ordinary in our ability to keep our dislikes from leading us to the conclusion that such and such a person

ought to be silenced we would most assuredly have decided against Jesus.

Before we were through we would have ended up being quite proud of ourselves. We are doing this for the sake of law and order, we would have said. We are doing this to preserve the peace. It is expedient that one man should die rather than that the nation should be destroyed. Thus the members of the sanhedrin reasoned, and it was but another step to accuse Jesus before Pilate as a pretender to the throne of David.

There is some dispute about whether Pilate agreed with the sanhedrin from the start or whether he agreed with them at all. The best historical scholarship leads us to believe he agreed with them and that after a semblance of a trial in which the niceties of justice were ignored for the sake of expediency Jesus was lead away, scourged, and crucified.

However it happened, the "Rome-Jerusalem axis" went into operation and by the time it was through with the job in hand Jesus had been nailed to the tree. It was all a part of the days work; the business of the sanhedrin and Pilate was that of maintaining law and order. I suspect that after they did their job as they saw it they all slept quite soundly that night. There was a minority in the sanhedrin that thought it was a bit too brutal, and there was one who offered a tomb for Jesus' burial. But on the whole Pilate and the sanhedrin must have felt quite proud of themselves.

This presentation of how the men of law and order, the supporters of the "Rome-Jerusalem axis," encompassed the death of Jesus provides us with more than one fruitful point of departure for a consideration of how men today reject the Christ and crucify Him anew.

Pilate and the sanhedrinists were all for law and order. I am too, as I hope you are. There is so much of disorder in the world today, especially in the field of international relations, our confusion will be worse confounded if we do not discover, and that right shortly, some method of restoring peace and quiet. But behold what Pilate and the sanhedrin did! Though actuated by a most laudable motive they crucified our Lord!

In our zeal to restore law and order in the international sphere we may become guilty of just as colossal a blunder as were Pilate and the sanhedrin.

There is no question but that we are disturbed by "the ugly truculence of autocracy." We do not like the "Rome-Berlin axis." Hitler and Mussolini are the two bad boys of Europe. And since all the world is a neighborhood the rumpus they are raising keeps us from reading the classics in peace. For the sake of law and order, to preserve the peace, somebody ought to put them in their place. I reckon that is a fair statement of the opinion of the man-in-the-street.

It is also possible for us to chart the direction in which the man-in-the-street is moving in

(Continued on page 255)

THE CHURCH AND THE STATE

LEWIS B. WHITEMORE

IN THE reconsideration of social-security legislation by the Congress of the United States, the proposal is now being made that the church be brought within the scope of the act, along with charitable, scientific, literary, and educational institutions.

In considering the advisability of this proposed change the distinct character and function of the church should be kept in mind. There may or may not be good reasons why the workers in these other agencies should be brought within the operation of the act. There is every reason why the church should be kept without it.

Unlike these other agencies, the church conceives of itself as divine in origin, having as its Sovereign the eternal Christ and owing allegiance only to God. It claims to be His instrument in bringing the gospel to every man, woman, and child on the face of the globe. It claims that the nations are themselves under the sovereignty of God and that Christ is King of Kings and Lord of Lords. It seeks to bring about that rebirth which makes men realize that they are children of God, with a life to live which is not bounded by death itself. It believes that the Spirit of God dwells in the church and constantly molds the members of it into a life of unselfishness, joy, peace, and faith. Its methods are those of gentleness and peace, although it is called upon, when necessary, to denounce oppression and to fight against evil. It believes in every human soul and its divine possibilities as a child of God. It calls upon its members to live a life of discipleship to the Christ, who is conceived as an ever-living personality.

Such a conception of itself marks the church off from other institutions. It exists in the state, but it is not of the state. It has a higher allegiance. Its center of gravity is not in this world. This is what has given its members throughout the course of history the courage to give up all, even life itself, rather than to betray their Master. It has made them bold as lions, untouched by ordinary human motives, and yet all in the cause of goodness and peace.

The moment the state lays its hands on the church and endeavors to make it a part of its own system the church loses both its distinctive character and its power to make its most valuable contribution. The domination by the state withers the eternal values, makes the part supreme over the whole, restricts the vision of man to his lower interests, emphasizes methods which are not of God, dries up the moral powers and the sense of the supreme value of the individual as a

This address before the U. S. Senate, was occasioned by the proposal of the Social Security Board to include clergymen and Church workers under the provisions of the Social Security Act.

In his request that the address be made a part of the Congressional Record, the Hon. James J. Davis said, "Coming as I do of Welsh descent and knowing of the long struggle this people have made on the issue of separation of Church and State, I am heartily in sympathy with the protests thousands of clergymen of all denominations have addressed to me directed against this proposal. Attention is called to the fact that this protest is in no way directed against social security legislation as a whole. It has been generally approved by the many clergymen who have written me."

child of God. The state can touch only to destroy.

When the church and state live along together, each supreme in its own sphere, each paying deference to the other, the utmost human good results. In this country the church has always been the bulwark of our democracy. It has upheld it in countless ways. It has been the source of sturdy individual initiative and self-respect which need to have a religious basis if they are to endure. It has raised up citizens who have not been afraid to take upon themselves the responsibilities and duties of citizenship. It has made men fearless to denounce the wrong, even on the part of government itself, without which no democratic form of government can endure. It has produced that strength of character which must abound in a democratic state. Democracy rests squarely upon the church and could not long endure without it. The Bill of Rights is Christian teaching put into political form.

This separation of church and state has been from the beginning a cardinal principle of our democracy. This principle does not rest upon expediency nor upon the difficulties of having a state church. It rests rather upon a recognition that each has its own functions and should be supreme in its own domain.

The proposal which is now being made would be a long step toward breaking down the essential distinction between church and state. Doubtless such is not the intent of the authors, but such would be the effect. Like most revolutionary proposals, the avowed purpose is beneficent. It is to tax the church in order to assure old-age benefits to its clergy and other workers, precisely as is being done in the areas of secular life. Harmless as this sounds, this means that the ministers of the church and other church workers would become a part of the political system and, in a

very real sense, agents of the state. Such a change in the act would give to Government agents the power to examine all church records and pay rolls. It could send its agents into the offices of every church treasurer.

If the Government is to have the power over the old-age period of the clergy, it would have power over the whole life of the man of God. The policies of the party in power would have a great influence upon his point of view and his actions. The temptation to support the party which would promise the larger benefits would be enormous no matter how unsound the general policies of that party might be. The Government would find it less difficult to influence church policies and to bring pressure to bear upon church pronouncements. It could tone down criticism, silence voices of protest, get support for Government propaganda, and in general degrade the church of the Most High God to the services of the party which might happen to be in power. The confusion and bad feeling which would result from such a course would be incalculable.

What has happened in other countries should be a lesson to us here. In Russia the church allowed itself to become a tool of the Government. In many cases the priests were even agents of the secret police. In very few cases did the church, bound as it was to the State, have the courage to speak out against the oppressions of the people. Had there been a free church in Russia, independent of the government, devoted to the true interests of all the people, the revolution might never have happened.

We have been appalled by the conditions in Germany where the state has attempted to make the church of the sovereign Christ a tool for its own purposes. It has been easy for all to see what the effect of this has been, and we honor the brave souls like Niemöller who have had the courage to proclaim that Christ is above Hitler.

We do not want this sort of thing to happen here and when a government, from whatever motive, attempts to make the church of the living God just another department of the vast machine, the time has come to protest because something very vital is at stake.

Our country needs one domain of its life which is not subject to the temporal power. It may be necessary to regiment business and farming and labor into one great collective whole but our temples should remain inviolate. We do not want Government agents, no matter how good their intentions, ransacking our possessions and telling us that they will manage our affairs better

than we can. It is more than that. A free church is the greatest and, perhaps, the last bulwark of democracy itself. It guards and produces those very values which are necessary if the democratic process is to endure. When that bulwark is down we have come to the end of an era. What will be left when every voice is silent, when in no area can a free voice be raised, will not be the democracy for which our fathers died.

Nor does the church need this paternalistic and suffocating care from the Government. The branch of the church to which I belong has made great sacrifices to give social security to its aged clergy and those benefits are now being extended to lay workers as well. Other great church groups are doing the same thing. We take pride in what we have done.

But even if this were not so, the price for government help would be too high. Even though the government were the wisest conceivable, the principles involved would be the same. The church would be surrendering its soul for a mess of government pottage.

If, on the other hand, the principle of government control of the pension system of the clergy were essentially right, then the church should have no hesitation in modifying or abolishing its pension system for the greater good of the greater number. It is my own conviction that the proposed change is wrong both in practice and principle. First, it would damage if not ruin the carefully planned pension systems now in existence and, at the same time, it would make a violent assault on the principle of the separation of church and state which has served our country well throughout its long history.

I hope that all the Christian people of this country will consider well what is pending before our National Legislature. Do they want the church of the Eternal God to become a mere vassal of the state? Do they want agents of the Government rummaging in the temples to see what they can discover? Do they think that all of our clergy can become dependent upon a governmentally administered system without the church being pulled into politics? Do they want the witness of the church to the eternal truth of God dulled and, perhaps, stopped? Do they want to see the last great bulwark of democracy laid low under the guise of assistance to the needy and infirm?

The church takes no stand against the great ideals of security for old age. But in view of its peculiar character and mission it claims the privilege of working out these problems in its own way.

IN LIFE'S GARDEN

Out in Life's Garden, where sympathy grew,
God planted a soul—'twas the soul o' you.
Life's wonderful garden, Love seeking went
through
'Till he found a heart—'twas the heart o' you.

I have sought thru life's garden of roses and rue
And I find one sweet blossom, all jeweled with dew—
Love, sympathy, faith—all changing and true—
Are the heart of my flower—dear mother, 'tis
you.
—F. J. S.

A MIND DECIDED

C. IRVING BENSON

THE Bible has much to say about the valley of decision in which we find ourselves in the crises of life. We must decide if we are to live. To live in a state of indecision is to live in hell. It means wasted energy, mental torture, lowered vitality, and worn nerves. "Indecision is the incapacity of ever deciding firmly," said Carlyle, "is the great bane of life, the fatal deficit which wrecks the character and happiness of millions." They used to bury suicides at the crossroads, for that is where lurks all tragedy—the indecision of which way to choose.

There is preserved at Fontainebleau a table which Napoleon used when he was endeavoring to make up his mind to abdicate. The deep cuts made by the Emperor's pen-knife betray his agitation of mind. There are men and women who live in this hell of indecision all their lives.

The Great Committal

Throughout its pages the Bible is always challenging us to choose between alternatives. God made us and entrusted us with the dangerous gift of choosing our destiny. It is the greatest of His gifts, the crown of personality. Such is our power of choosing that we can either co-operate with God's purpose, or cut ourselves off and shake our clenched fists in His face. The more I think upon it, the more do I stand in awe at this astonishing power with which God has entrusted us.

Edwin Markham has a memorable poem about this most surprising thing in us—our power to choose:

When in the dim beginning of the years,
God mixed in man the raptures and the tears
And scattered through his brain the starry stuff,
He said, 'Behold!' Yet this is not enough,
For I must test his spirit to make sure
That he can dare the vision and endure.
I will withdraw My face,
We'll Me in shadow for a certain space,
And leave behind only a broken clue,
A crevice where the glory glimmers through,
Some whisper from the sky,
Some footprint in the road to track Me by.
I will leave man to make the fateful guess,
Will leave him torn between the no and yes.
Leave him unresting till he rests in Me,
Drawn upward by the choice that makes him
free—
Leave him in tragic loneliness to choose,
With all in life to win or lose."

Tragic Loneliness

God will do His divine utmost to win us to His will for us, but there is one thing He does not do,

and that is, invade our right and responsibility of choice. He will not violate our freedom. He will not drag us even unto heaven. Without the power to choose we might have been obedient animals, or perfect machines, but our acts would have had no moral value. So God had to take this risk with us, and He respects our freedom.

We are, as Markham says, "torn between the no and yes," "left in tragic loneliness to choose." Deciding among the wrangle of possibilities means agony of mind. Jesus sweat blood in the garden of Gethsemane. He suffered more there even than on the Cross. Once a man makes up his mind and sets his face toward Jerusalem he can quietly endure anything.

Most of our unhappiness comes from flabbiness of will. We go whining, complaining, writhing through the years because we cannot decisively and abidingly make up our minds to do the things we ought to do. Dr. Joseph Parker either answered a letter the day he received it or not at all. Some of us do not decide not to answer our friend's letters. We simply refer it to some nebulous tomorrow. Every now and then we are stung with a feeling of guiltiness and subconsciously the thing worries us. Far better decide not to answer it than keep shilly-shallying about it—far better for our health and peace.

Moral Decisions

Thousands of people whose lives are stale and dull and sick are just shrinking from moral decisions. Life for so many people is dissatisfied, tangled and tormented. Religion gets them nowhere they say. Prayer seems just like whistling down the wind. With much that ought to make them happy life is inexplicably empty. With a host of friends they are as lonely as Robinson Crusoe. What they need is surrender to God's will for them. They are evading Him in the mazes of their minds. God made us, and until we find Him life is meaningless. We can never be sure of God until we completely hand ourselves over to Him.

The first thing the Romans did when they disembarked on the shores of Gaul was to burn their ships and to do so in the sight of thousands who were mustering to contest their landing. What we all need is to commit ourselves decisively to God, to burn our boats behind us and go forward. Continually alternating between God's will on Sunday and our own on Monday, having fits of good resolve followed by hours of bitter regret, is far more exhausting than carrying the heaviest Cross in the Kingdom.

Choose! Make up your mind! Decide! Believe something! Stand somewhere! It's hard to be a Christian, but it's far harder not to be one.

The Trimmers

In Dante's great scheme of the Inferno he provided a special place for "the trimmers," the undecided, the people who were neither for God nor the devil, but only for themselves, which means, according to the poet, that they were never really alive. They did not take sides, and Dante pictured them scorned alike by heaven and hell. So they were placed in an Ante-Hell for long refusal to decide had left them incapable of decision and for ever chasing little flags, now in this direction and now in that, stung by hornets and filling the air with their cries. Indecision always means torture and torment, but it also means the weakening of the power even to decide. If we do not exercise God's great gift of choice it atrophies. With this as with every other gift—if we do not use it, we lose it.

Liberate your mind from indecision! Master the dread of deciding. What happens to the mind when it is liberated from indecision is that it is impelled in a definite direction with a positive purpose in life. A sensation of tremendous thankfulness and extraordinary satisfaction floods the whole field of action. The soul finds itself no longer solitary in the isolation of selfishness or shivering with the paralysis of its divided affections. There comes a great sense of companionship, a sense of the sublime meaning of life.

Liberation of Mind

There is one choice that is greater than all others for it includes and determines all and that is the decision of our relationship to Christ. The choice of Christ is not just a pious phrase. It means choosing life. Stopford Brooke very rightly points out that the tragedy of Burns can be traced to the fact that he evaded looking face to face at Christ.

I am one with those who dislike the crude methods of revivalists. But this much has to be conceded that even an illiterate evangelist can render a great and lasting service to a cultured

soul by bringing him to the point of decision. There is a story in the reminiscences of Dr. Schofield, the Harley Street physician, on this very point. In the days of the Moody and Sankey mission, he found himself one afternoon seated behind an elderly gentleman. When the service was over, the choir on the platform began singing an endless chorus, consisting of the repetition of the words, "Come to Jesus, just now." Dr. Schofield made a remark to him on the address they had just heard, but he begged that no more be said, as he never liked speaking during singing. The doctor gave him his card, and four days afterwards he suddenly turned up at the doctor's rooms, his face beaming with joy. "I am a city solicitor," he said, "and never expected to change my views at my time of life, but thank God, I have." "It was a wonderful sermon," the Dr. said. "Yes," he replied, "it was, but that did not do it, nor your speaking to me." "What was it then?" "Well," he said, "it is most extraordinary. I am a member of the Temple Church, and hear some of the finest singing in the world; but nothing had ever affected me like that choir; they sang "Come to Jesus, just now," but I took no notice. They sang it fifty times, and then I began to listen, but when they had sung it a hundred times I thought I had better come!" That simple hymn may be negligible as poetry, but it brought this man into the liberation of a great decision.

The Golden Hour

The golden hour of human experience is not the hour of birth, not the hour of death, but the great focal hour in which we decide what we will do with ourselves. When we see clearly the inward meaning of life and commit ourselves to it—that is the liberating hour of initiation and decision.

To every man there openeth
A high way and a low.
And every man decideth
The way his soul shall go.

I WONDER

I wonder if again this year
When loved ones meet,
To deck the graves of those who hailed
Life's last retreat;
If men will raise a pious voice
And plead for boys
For war to crush, as children would
Their soldier toys?

I wonder if the god of war
Will rule the day,
Through so-called patriots who love
War's grim display?
Or if the men of cloth who serve

The Prince of Peace,
Will give the Judas kiss, and back
War's vast increase?

I wonder if upon this day
The fearful loss,
The agony, the blood, crushed limbs,
That mark each cross,
Will be forgotten, as men praise
War's atmosphere?
And will the lips of Christ be stilled
Again this year?

—George W. Wiseman

The Editor's Columns

The Ninety or Nine

IT IS quite safe to presume that where a pastor fails to secure and maintain confidence in himself, he labors vainly in any hope he may entertain of winning the respect and confidence of a people for Christianity.

Were it possible to record basic data on the state of the unchurched, as it is upon the state of the church, were it quite as inspiring to list those who are out of the church because of us as those "saved" by our acknowledged efforts, we would have some rather startling information to consider.

But it doesn't work that way. We report to our denominational headquarters our acquisitions, boy baptism, confirmation, confession of faith, transfer, etc. The longer the list, the longer our smile of self-satisfaction. It's often something to talk about.

Somewhere, I imagine there is a record kept showing a debit side to our ledger which we have ignored. Over against the gains we claim are set the losses we have caused, losses we have lost sight of as we have listed our new members for the year. Losses of such magnitude as at times to wipe out our little credit account and leave us overwhelmed with debt. Of these we don't think.

Yet others do, and the thought is again brought to mind by the recent experience of the pastor, who, convinced of the nobility of his purpose, crossed swords with a state Governor. Lest we forget it, bear in mind this fact—one may be just as sincerely in error as in right. The degree of sincerity involved has no slightest bearing upon the sanity or right of the position assumed.

Right or wrong, the world judges the church by the individual pastor. It has to be so. Of doctrines, the distinctive teachings of the church the world is, on the average, as uninformed as unconcerned. To the benefits the church continues to provide civilizations, the world gives small thought. Judgment of the church is largely based upon judgment of ministers. For every minister who in unfavorable light, dawns on a worldly consciousness, its distance from the church is increased, its anti-position confirmed toward the entirety of Christianity and the work of thousands who labor constructively to bring Christ to the world, is discounted.

The minister has a responsibility to the unchurched that is of even greater moment than

that he owes to those within the fold, or what is the Easter story of the Cross? In this day of radio, as never before it must be obvious not to the rare individual alone but to every conscientious minister, that the world is his parish. To it is he responsible in no small way for the words of his mouth and the meditations of his heart.

Jack

Reins, Whip and Church Bell

ONE of the real accomplishments of life is the development of a sense of humor. It is a saving virtue to those in public life. To some humor is entirely frivolous. But actually real humor is serious, and it has its melancholy side, too. I read humor to keep perspective, to find a different commentary on life, and also for pure enjoyment.

But it is to a specific volume of American Graphic Humor to which I want to turn. Perhaps there are few who would look at such a volume for anything relating to church practice. This volume was recently published and deals with the time from 1865 to 1938. In it is a cartoon by F. Oppen which was first printed in 1895.

At that time there was quite a bicycle craze in the land. From pulpits was heard the word that the bicycle was taking the people to the country on Sunday and away from the church. Many suggestions were offered to remedy the difficulty. Just substitute the automobile for the bicycle and it all sounds very modern, does it not?

In this particular cartoon Mr. Oppen sums up all the suggestions. He shows a four wheeled vehicle known as a wagon, with platform instead of the regular wagon bed. On it, back of the driver's seat, is an organ with a few pipes. Music is prominently displayed and the organist is seated. Coming from the organ and rising over the pulpit at the wagon's rear is a sea shell sounding board. The pulpit is at the rear end of the wagon. The preacher is properly robed and is preaching to a large gathering of cyclists following along on their wheels. Two horses draw the wagon and they are driven by a coachman with high hat and whip. Holding the reins and whip in one hand he rings a suspended church bell with the other. It is all very humorous.

But is it really any different from the suggestions frequently offered, and sometimes put into

effect, of an automobile chapel? Times change. The horse makes way for the auto. Some congregations try to meet every change of the social structure, putting the emphasis on the change of form. But after all, how much change is necessary in the old, old Gospel?—W. R. S.

Force vs. Pull

IN A cold drizzle they dug the six foot hole through hard packed shale at the curb. Shivering, they entered the basement, cut a two foot square out of the cement floor and there the "ram" was placed in the hope of forcing a two inch pipe along under the cement floor, across some fifty or more feet of lawn, at a depth to insure complete insulation from the winter's worst cold, and force it unguided save by the pressure of the newfangled ram, into the bottom of the hole at the curb.

Possibly, in such an operation, they would miss the hole once in twenty tries. They told me that that meant nothing for by pounding on the pipe in the basement they could hear it in the hole and a bit of spade work always located the pipe end.

No survey, even simple, was made to get the pipe moving at the right angle. How they knew what tilt to give to the sections as they pushed them out, by which to maintain a non-freezing level paralleling the decided slope to the lawn, was a mystery to me.

With some fifty feet of pipe already pushed out one of them said, "Almost at the hole," and bent his back harder to the long-handled lever which operated the ram. I was at the street hole when the pipe came through, but it was too high, hardly a foot under the sidewalk.

Back went the pipe by the reversal of the ram and a new start was made to get it deeper. The second time it was deeper but still lacked non-freezing depth. So back the pipe inched to be started again. Once they struck a buried rock which barred progress. Once they met the buried gas main. Each time they had to pull the pipe out and start all over.

Finally, toward the close of the day, after many trials they succeeded in forcing the pipe by some obscured obstruction and into the hole at the required depth. To the outer end of the pipe, where it lay exposed in the hole at the street, they joined a sixty-foot length of drawn copper tubing which was to replace the bursted water pipe, and again reversing the ram, started to pull the pusher pipe out, which in turn pulled the new copper pipe after it.

About ten feet of the copper pipe slowly uncoiled itself and followed the pipe that was being withdrawn and then it stopped. The pusher pipe had broken and the copper pipe could be neither withdrawn nor forced on in.

Thus the first day.

On the morrow came the men with new pipe

and the process was started all over again even before the city inspector arrived to see that the work was being done to meet city requirements. In a broken dialect he suggested that the new copper pipe be affixed to the old pipe which had burst and the old pipe withdrawn. In fifteen minutes the end of the bright copper pipe curled up through the hole in the basement floor. The job was all but over, and the new pipe was located where fifteen winters had proved even the hardest freeze couldn't touch it.

Known depths of security and service, whether they be in the field of the spirit or of mere plumbing are not easily arrived at by the blind, unguided projection of new conduits. The old pipe, even though damaged, offers more than the newly developed ram. Where the latter bluntly forces its way along, not actually knowing whether it is going, the former slowly but surely draws the new pipe after it and leaves it in known and proven depths.

Jack

A Few Words From the Pastor

IN ORDER to make religion intellectually acceptable it is not necessary to tear any pages from the Bible to suit the whim of the cynic who wants to give, three jeers for religion.

Many church members are like half full vessels trying to run over.

Many people confuse sin and the cross. They welcome sin and shun the cross.

The world will never be saved by a generation of cocktail drinking, numbers playing Church members, whose God is respectability and whose heaven is a life of undisturbed convenience.

Before the Church can call business to repentance for unjust distribution of wealth, or nations to repentance for imperialism and war, the Church itself must repent of the sin of foolish waste and denominational pride and seek first the Kingdom of God.

"Thomas Jefferson said: 'Standing armies have caused ten wars where they have prevented one.'"

"Lincoln's job was to stop man selling—Ours is Man killing."

"A mess of pottage can never be anything else no matter if served in a golden bowl garnished with orchids."

"True prayer does not change God's will, but releases God's will through our lives."

"Some people are known for what they stand for, others for what they fall for."

"It is not the machine, but the failure to integrate it into our social life that has caused trouble."

A blacksmith first thinks of the shape he wants the iron to be. He then works up some heat around the idea and the raw material and proceeds to hammer them into shape. It's something like that in building a life.

—Charles F. Banning

CHURCH METHODS

The Modern Mother

We read about the mothers
Of the days of long ago,
With their gentle, wrinkled faces
And their hair as white as snow;
They were "middle aged" at forty,
And at fifty donned lace caps,
And at sixty clung to shoulder shawls
And loved their little naps.

But I love the modern mother
Who can share in all the joys,
And who understands the problems
Of her growing girls and boys;
She may boast that she is sixty,
But her heart is twenty-three—
My glorious bright-eyed mother
Who is keeping young with me.

—Florence Howard.

what we do with our lives during the intervening years. Character develops slowly and gradually; it is a growth that requires time; it is not won over-night. Nor must one be deceived by glittering tinsel and brightly colored gewgaws. Wise men do not measure success by the number of thrills experienced, by the size of bank deposits or the amount of real estate owned, or by the retinue of servants who may come at beck and call. They think of it in terms of what we are in our innermost thought and attitude, of how we are loved by other people, of what we have contributed toward the betterment of our neighbors or of the human race. Success cannot be reduced to a mathematical formula.

The Law of Growth

Strong characters are developed by meeting and overcoming difficulties, by struggling against desperate odds. Stout muscles come only with continued and hard exercise; a strong character is similarly the result of beating down opposition. Football players never develop hard muscles by sitting on the bleachers and watching other teams fighting their way to victory; they do it by getting into the game themselves, pitting their brawn against that of the enemy team, and battling with all the physical strength and clever strategy they can command. Victories must be won by sheer skill and physical prowess. To remove all hazards and difficulties from youth is to make them first-class mollycoddles. To take away the only means by which they can grow is to do them a vast disservice.

If the afterself, then, is to be worth while, something one can be proud of, one must start developing it early. Youth should be willing to forego those shoddy and trivial things which are bound to bring physical deterioration, moral disaster, and ultimate unhappiness. Man is ever made better by endeavoring to maintain a sound mind in a sound body.

Character Endures

Impurity of thought and life does not build fine and enduring character; it blights and destroys it. The mind should be made a treasure house of worthy motives, noble thoughts, and golden memories, for our will makes it possible to choose between the good and the not-so-good.

Religion should be made an integral part of daily living. The Christianization of desire and motive is the very capstone in the arch of Life; it is the thing that holds life together and makes it stable and permanent fit to bear any strain or

Mothers and The Afterself

David Starr Jordan, eminent scientist, distinguished educator, and lover of peace, once declared to a crowd of boys, "Your first duty in life is to your afterself. So live that your afterself—the man you ought to be—may in his time be possible and actual. Far away in the years, he is waiting his turn. His body, his brain, his soul, are in your hands. Will you throw away his inheritance before he has had a chance to touch it?" Dr. Jordan was looking into the future.

Some people have only hindsight; they can see only what has already happened. Others have the divine gift of foresight; they can look ahead to the thing that they desire to become. It was this thing-to-be, this afterself, that the Chancellor had vividly in mind when he told each college youth who sat within sound of his voice to look ahead to the person that he was to become—to his afterself.

The Direction of Life

The important thing is not so much where we stand at the present moment, as the direction in which we are moving. If we are continually becoming better, making progress—educationally, economically, physically, spiritually—we ought to be content. The youth of today are living in a hard and difficult world; they need to be taught to look ahead carefully and prepare themselves for the struggle that is the inevitable price of worthy achievement.

It is a gross mistake to measure success by the dollar yardstick. If youth is to achieve great things, it must keep an eye on the afterself. What we are ten or twenty years from now depends on

tension that the years may chance to put upon it. The afterself is the most important thing in life; it is the I that we inevitably grow into with the flight of time. David Starr Jordan's words are true: "Your first duty in life is to your afterself."

—H. G. B., in *M. E. Herald*, Los Angeles.

The Annual Report

The Annual Report is more than a resumé of the activities and accomplishments of the year just closed, it serves a wider purpose in that it lays the foundation for the goals to be set for the coming year. The congregation as a whole, and each organization within the congregation, will base its idea of progress for the coming year on what was done in past months. It is therefore necessary to submit a picture or report of the activities of the Church as a whole, that will stimulate and encourage loyalty and effort toward a desired end.

A 23-page report, submitted by the Reverend Gordon W. Mattice, Rochester, New York, is before the writer. The alluring picture of congregational activity presented might well serve as an inspiration to pastors as well as lay-members. The report is in mimeograph form, heavy white stock, entitled "OUR CHURCH." The story is alphabetically indexed as follows—

Boy Scouts	Midweek Service
Budget, Benevolence	Minister's Report
Budget, Church	Morning Services
Budget, Youth	Niven Missionary Guild
Choir	Our Affiliations
Church Directory	Perry Class
Church School	Senior High C. E.
Cradle Roll	Session
Every Member Canvass	Staff, Our
Flower Committee	Truth Seekers Class
Gates-Graves	Treas., Benevolence
Memorial Endowment	Treasurer, Church
Girl Scouts	Treas., Sess. R. F.
Home Bureau	Treas., Youth Bud.
Home Department	Ushers
Home Makers Club	Week-Day School
In Memoriam	Westminster Forum
Junior Church	Women's Miss. Soc.
Membership Statistics	Women's Society
Men's Fellowship	Y. P. Society

Recognition of the efforts and accomplishments of each functioning member of the organization brings a sense of satisfaction to those concerned, and provides a measuring stick for possible activities for the coming year.

Rural Life Sunday, May 14

The following paragraphs are submitted to Pastors at the request of the "Town and Country Committee" Home Missions Council, 297 Fourth Avenue, N. Y. C.

"A certain man built his house on posts but forgot to inspect them from year to year. When the posts decayed and the house fell he had no one to blame but himself.

"Rural life, the underpinning of America, is decaying. About one-third of the farm families of this nation now live under such handicaps as to cause the United States Department of Agriculture to describe their situation as "slum conditions." Another third are farmers who are the pride of the American countryside with their own well-kept farms, broad acres, white houses, red barns and an adequate standard of living. The remaining third struggle in jeopardy somewhere between these two extremes.

"Seventy-five million acres of land now in use are unsuitable for agricultural purposes and unable to support the people who depend upon them. Erosion by water and wind, bad farming practices and unfavorable physical conditions have taken their toll in soil fertility in many sections. Rural towns are suffering from the effects of low farm incomes and the outreach of cities. Depleted villages, disappearing farm neighborhoods, loss of equity in the land by farmers, tenancy, and other forms of rural maladjustment affect the parish in town and country and suggest the type of work which must be done.

"Rural life demands a parish which is concerned with its daily problems. The Church obviously cannot go into the techniques of land use, conservation, market control and resettlement but it must preach and practice the religious principles which will foster readjustment. It will minister sympathetically to the spiritual lives of persons who are suffering from disadvantages beyond their control and whose personalities are buffeted about by the tremendous changes in their social and economic environment. It will seek to enrich country life and stand in judgment upon unrighteous cultural elements and unscrupulous economic practices while giving no quarter to the exploitation of human and natural resources for selfish purposes.

"Work on behalf of the rural church has for its aim the strengthening of the local parish for its task. Studies and literature to help rural leaders understand their situation are imperative. Field visitation for purposes of fellowship, inspiration and assistance are much needed by rural parishes, especially by those in isolated and handicapped home missionary fields. Interdenominational cooperation among town and country churches is growing but it needs to be greatly increased.

"Missionary aid must be continued for needy areas for the present at least. Problem areas which are permanently or occasionally affected by rural poverty, tenancy, poor land, droughts, floods, insect hordes, price collapse for important crops, unusual population movements and other disasters should have the immediate attention of the whole Church.

"Notwithstanding the difficulties, wide sections of rural life have great resources in good American farming traditions, fertile land, wholesome neighborhoods, efficient education and effective

Churches. Rural leadership, especially the rural ministry, has in it representatives of the world's best specimens. Given the proper help and encouragement, rural life will work out its own salvation and continue to contribute to the America of our dreams and hopes.

"It is not too late to repair the posts. Rural Life Sunday is inspection day. Every church, whether in the city, town or country, should use the opportunity the occasion affords. A suggested program for a service may be obtained by addressing the Home Missions Council, 297 Fourth Avenue, N. Y. C.

Religious Drama Source Books

The following publications are made available to Ministers by the National Service Bureau, WPA Federal Theatre Project, 1697 Broadway, N. Y. C.

"Drama and Religion"—a series of bibliographies, with reviews, covering 60 books dealing with the techniques and problems of producing religious drama;

"Old Testament Plays"—containing synopses and production notes on 17 full length plays and 11 one act plays on Old Testament themes;

"New Testament Plays"—containing a comprehensive list of over 100 plays, pageants, and services of worship through drama.

In addition to surveys of the Yiddish Theatre and the Catholic Theatre, which are among the most popular bulletins of the bureau, the above publications should prove of constant and inestimable help to those interested in teaching through drama. The first book has a foreword by Fred Eastman, Prof. of Biology, Literature and Drama at Chicago Theological Seminary. The other two have prefaces by Helen M. Searlo, President of the Religious Drama Council of the Greater New York Federation of Churches.

Questions of royalties, playing time, costumes, sets, casts, and direction are discussed in these volumes, and if you are considering the introduction of religious drama, or are engaged in such work, these books will be indispensable.

These books are available to anyone interested in "Religious Drama" production.

Expositor readers are urged to file their requests for the above volumes as promptly as possible at the address given in the first paragraph of this article.

Win One By Pentecost

An attractive stamp or sticker was received from subscriber Kenneth Gould, Lee Hall, Virginia. It reads as follows—

SPRINGTIME IS EVANGELISM TIME

WIN ONE BY PENTECOST

TO BIBLE SCHOOL

AND

CHURCH

and Mr. Gould says,

"Concerning the stamp I put on the back of the

envelope, I secured 300 stamps like it from The Standard Publishing Company, Cincinnati, Ohio, no charge for them, since the company offered all ministers a supply of stamps upon request of same, provided a reasonable amount was demanded within a limited time offer. I think it a very fine method for Evangelism, and indorse such a plan for all interested Church workers."

World-Wide Day of Prayer for

Ministers and Missionaries, May 25, 1939

Unite with the GREAT COMMISSION PRAYER LEAGUE in observing Thursday, May 25, 1939, as a special day of intercession for the ambassadors of Christ in every land.

Urge your membership to join you in—

—spending at least one hour alone with God

—sponsoring cottage prayer meetings

—stressing prayer for God's Ministering Servants in your church, school, institutions, and families.

—setting aside time for prayer at meals, with business and other associates.

For helpful suggestions in observing this necessary day of prayer, address the Great Commission Prayer League, 808 N. La Salle St., Chicago, Ill.

A Candle Sermon on the Cross

The title of this sermon is "God's Love to Men and their Response." It is in pantomime, and is suitable for the evening of the consecration and dedication service for a Memorial Cross. It is based on suggestions offered by A. D. Belden.

(If the pastor has a projector at his command, he might use a slide of the Crucifixion at the chief part of the service. The pastor is seated in the chancel, where he can light the candle and the cross at the proper time.) The cross is lighted at the opening of the reading, while all other lights are turned off.

A Reader:

A great congregation of earnest people fills this house of worship to do homage and offer thanksgiving to God, the Father Almighty, for His love and goodness to his people. The twilight of the evening is deepening, and heavy shadows of the night are falling. We worship God in this dimly lighted house, so that we may have ample opportunity for concentration and meditation upon the symbol of God's love and its redeeming power.

With passionate eloquence men of God have pictured His mighty act of creation, the wonder of the gift of life to men, and the beauty of the earth. More especially, however, have they dwelt upon the gift of the Only Begotten Son, Jesus Christ, the matchless beauty of Christ's life among men, and the glorious redemption offered in Him to all who would repent and believe on His salvation.

The earnestness of these men of God has deeply impressed men in all ages, and some have meditated upon the gift of God's Love. They have repented and known the peace and understand-

ing that is possible only through the medium of the Cross.

Solo: "The Old Rugged Cross."

Reader:

Now, let us consider how mankind generally has responded to the Divine Goodness and Mercy of God in the Gift of His Son, Jesus Christ.

(Here the lighted cross is dimmed, the Crucifixion scene is projected on a screen. The pastor deliberately lights a candle brought to him by an attendant and, while the organ plays very softly, he points the candle slowly to the face of Christ on the Cross, the mob in the background, then separately to the hands and feet, and lastly to the sword wound in the side. The candle is handed to the attendant, extinguished, while the organ plays a little louder. Be careful not to dispel the meditative atmosphere through too loud music).

(Slowly fade out the Crucifixion scene, and turn on the lighted cross).

Hymn: "Holy, Holy, Holy." (Congregation)

Benediction.

Tomb of The Unknown Soldier of The Revolution

About 80 years ago the remains of a nameless soldier in the uniform of the Continental Army was excavated near the churchyard of the old Presbyterian Meeting House in Alexandria, Virginia. A grave was made within the churchyard marked as that of an unknown soldier. Ten years ago a permanent monument was erected. The inscription which was written by William Tyler, author of "The American's Creed," is as follows:

"Here lies a soldier hero of the Revolution whose identity is known but to God.

"His was an idealism that recognized a Supreme Being, that planted religious liberty on our shores, that overthrew despotism, that established a people's government, that wrote a Constitution setting metes and bounds of delegated authority, that fixed a standard of value upon men above gold, and that lifted high the torch of civil liberty along the pathway of mankind.

"In ourselves his soul exists as part of ours, his Memory's Mansion."

New Coral Type Text Bible

This new black-faced type, self-pronouncing Bible is 6 $\frac{1}{2}$ x 4 $\frac{1}{4}$ x 1 inches, may be had in a number of bindings. It may be had printed on fine white paper and the famous Oxford India paper. A new feature is that words and phrases usually printed in italics are now set in the same type as the rest of the text matter, which makes for easier reading. The Bible was set for the purpose of providing an edition offering the easiest readability in the smallest compass—the largest type Bible of its size now made. An excellent graduation gift, wedding gift, mother's day gift. Write for prices and selection in bindings.

Universal Motherhood

"But he answered and said unto him that told him. Who is my mother? and who are my brethren?" Matt. 12:48. Mark 3:33.

Motherhood typifies love, care, sacrifice, sympathy, understanding, faith, longsuffering, solicitude, perseverance, nurture, cleanliness, character, integrity, forgiveness, fortitude, self-denial, beauty, endurance, optimism.

As we emerge from the confines of the immediate home circle, into the wider social circle of neighborhood, school, Sunday School, and community circle, we experience the qualities of universal motherhood in all contacts that make for the progress of mankind. Experience in life multiplies this feeling of "all things good and kind" being linked with motherhood in working toward God.—A. E. M.

Prayers

O Thou who makest the stars, and turnest the shadow of death into the morning of life, we render thee, Our Lord and King, the tribute of our praise; for the resurrection of the spring-time, for the everlasting hopes that rise within the human heart, and for the Gospel which hath brought life and immortality to light. Enable us, we beseech thee, to rejoice in thy continual presence, who with the Father and Holy Ghost, livest and reignest ever one God world without end. Amen.

Memorial Day

Almighty God, our heavenly Father, in whose hands are the living and the dead; we give thee thanks for all those thy servants who have laid down their lives in the service of our country. Grant to them thy mercy and the light of thy presence, that the good work which thou hast begun in them may be perfected; through Jesus Christ thy Son our Lord Amen.—*Book of Com. Prayer.*

Our Heavenly Father, we join our voices in remembering those who have passed from our earthly companionship into the fuller light of thy eternal Presence. We thank thee for their gifts of character, loyalty to duty and their power of self-forgetfulness, for their ready response to the call of higher things; for their cheerfulness and courage in the presence of suffering and danger and poverty; for self-sacrifice in the hour of test and trial.

Heavenly Father, we pray thee that the offering of their gifts may not have been made in vain; that we and all thy people may hear the call to nobler living; that we may dedicate ourselves anew to the work of bringing thy Kingdom upon earth; that out of suffering, self-sacrifice and loss, there may arise a better nation and a better world; We ask through Jesus Christ. Amen.

THE SOLDIER'S CLOCK

A Memorial Day Program, Introducing Bugle Calls of the Soldier's Day, based on suggestions by the Rev. Crawford Farnsworth and the Rev. Ralph Stoodly. Reprinted at special request.

Memorial Day takes on special significance during these days of World crisis, and it behooves us to think seriously on all angles of present day "war-talk" and steps suggested by various factions of National leadership. Veterans, and sons of Veterans of the World War have a serious part to play in our observances on Memorial Day. Because their opinions and conclusions are based on experience during actual War, during the periods of re-adjustment, and the inevitable aftermath of War, we should heed their suggestions.

The Boy Scouts of your community should be invited to take part in the service as ushers, or guests of honor. If there is musical talent in the Scout Troop, this should be utilized. Veterans of Wars, contrasted with youthful Scouts, will focus attention of thinking people on what may be in store for our young manhood in case we are again plunged into War.

The Bugle calls used in this service are:

First Call	Drill
Reveille	Church
Mess	Retreat
Fatigue	To the Colors
Quarters and Taps	

This number may be increased or shortened. These calls are found in the back of Infantry Drill Regulations, and may be played by a Bugler or cornetist. Have the Bugler come in uniform, place him in the most striking spot in the auditorium, use his military title, "Bugler," an army rating. Use patriotic hymns in the opening services.

Rev. Stoodly circulated mimeographed hand bills widely, reading as follows:

CHURCH CALL
and many other
BUGLE CALLS
played in a
Military Service
Sermon: "The Soldier's Clock"

A sketch of a Bugler decorated the announcement, notes of the "Church Call" issuing from the horn of the bugle.

The purpose of the sermon is to spiritualize the tasks of the Soldier's Day in terms of duties and privileges of human life. Eph. 6:10-18 is an appropriate Scripture lesson. Paul saw the close relationship between soldiery and life, and the bugle calls will help to outline the message. (*Vary remarks given to suit your need, but limit them to two or three minutes between calls.*)

"Just at sunrise, while sleeping soldiers are distant in dreams, the fanfare of bugles rings out over the camp in "First Call." Fifteen minutes later comes rollicking "Reveille." The men "Fall

in," the roll is taken, announcements are made, the day has begun. Bugler (Name) will now sound off "First Call" and after a pause "Reveille."

(Bugler sounds off First Call and Reveille.)

First Call and Reveille

"These are calls to action. They summon the soldier from the delusion that 'it's nicer to lie in your bed.'" "Awake, thou that sleepest," sings the bugle. "Come away from the land of dreams." Reveille cries to us:

"Be strong, we are not here to play, to dream, to drift.

We have hard work to do, and loads to lift. Shun not the struggle, face it. 'Tis God's gift."

"We wake each day to a new recognition that we live in a time that demands wakefulness. No more excusable for us to oversleep the need for watchfulness to the best interests of the younger generations than for the soldier to oversleep Reveille. To each there comes a call to action, stirring us from our languor into an awareness of our place in the world's work. "Christian, up and smite them" are the words of life's Reveille.

(See Angela Morgan's poem: "I Am Aware.")

"It doesn't take the soldier long, when once up, to discover that he is hungry. There is no impatience like the impatience of a soldier waiting for mess call. "When do we eat?" is his slogan. (Bugler sounds off Mess Call.)

Mess Call

"With wheatless, meatless, sugarless days, those who are not actually in the ranks at the front contribute their share in making the mess call no siren voice. You have heard that an "army travels on its stomach." It is the denials, sacrifices, and loyalty of those who carry on at home that permits the army of fighting men to travel on a full stomach. Heart-hunger, however, is more serious in both the army of fighting men and the army of routine stay-at-homes than any other hunger. Because we realize what the spiritual significance of heart-hunger is, we try through spiritual ministrations to fill this need through Red Cross, Salvation Army, Friends, Y's, Starved bodies and starved hearts are serious; starved souls are worse. Many dyspeptics fear that God has forsaken them; while stuffing their skins they starve their souls; undernourish their spirits.

"Jesus was not above using the figure of the mess call in describing himself. 'I am the Bread of Life,' 'I am the Water of Life.' Satisfaction for soul-hunger and thirst is found in Jesus Christ. While we feed our minds, bodies, desires of every kind, let us remember our greatest need is to nourish our souls.

"Mess sergeants are skilled in serving balanced rations, a guard against scurvy, rickets, pelagra among the troops. A worse affliction than these—the disease that comes from too much of everything else and too little of the "Bread of Life."

Each one of us is responsible for our soul-rations. Many of us are responsible for the soul-rations of a family. Are we providing a balanced soul-diet?

"After breakfast the soldier is called to his share of the daily duties about camp. Here comes the much dreaded, often-ducked Fatigue Call: (*Sound Call*).

Fatigue Call

"From this formation men go to the tasks about camp. If everyone does his share they are quickly accomplished. Policing company streets, digging ditches, chopping wood, "K.P.'s," all these are what the soldiers call fatigue. To us they represent the everyday duties of life, perhaps the means by which we earn our daily bread, or carry on home life. Some try and succeed in evading routine duties for a time, but this catches up with them, and they draw a double assignment sooner or later.

"There's your work, and my work
And work for all to do.
But if you shirk your work,
Someone else must do,
Not only his own work,
But your work too!"

"Now comes the Drill Call which brings the soldiers together in company front, and after commands, sends them rhythmically marching in column of squads toward the drill field to perfect themselves for military maneuvers. (*Sound Drill Call*).

Drill Call

"Soldiers drill to prepare for a crisis. Only grilling, persistent drill brings perfection. A young soldier says, "I wish I knew my Bible as mother did." She did not get it by wishing, she immersed herself in the Bible. Father did not learn to pray by wishing, he learned by praying. We become faithful by serving. Jesus drilled 30 years for the crucial three years of his ministry.

"Go labor on, spend and be spent,
Thy joy to do the Master's will.
It is the way the Master went,
Should not the servant tread it still?"

"Today we hear the Church Call, while Old Glory is hauled down for a brief rest and replaced with the Church Flag, white cross on a field of blue. At the order of the Chaplain the bugle sounds the Church Call, the sweetly solemn invitation to divine service. (*Sound Call*).

Church Call

"Today in thousands of churches rings out the joyous call of the bells. They call not only to attendance upon worship services today; but they call to services in the Church. We sing of the church as a fort. The fault lies not in the figure, but in its limits. A fort is defensive. True, the church has much to defend, but her best defense is an offensive. "Onward" must ever be the cry of soldiers of Christ. The Church is a mobilizing center for the Kingdom of God, and to it all men are called.

"At the close of the day, midst sunset hush and soldiers standing at Parade Rest the bugler plays

Retreat. Immediately after, with men at attention and Officers at salute, "To the Colors" is sounded, the call to patriotism, the musical oath of allegiance. It is the bugle's national anthem. (*Sound "Retreat." Pause, ask audience to rise. Sound "To The Colors."*)

Retreat—To the Colors

"In this beautiful patriotic ceremony the post flag is lowered, soldiers at the bottom of the staff seeing that it does not touch the ground. Where a band is available "The Star Spangled Banner" is played.

"From these honors to the flag and country, the Christian is taught reverence; loyalty, patriotism. A reverence for God's house, for the Bible, for His Name, for His creatures. A patriotism that dates not only for the period of strife and anxiety, but makes men willing to live for their country. It teaches loyalty to self, to neighbor and to God, a loyalty like Paul's, who "bore branded in his body the marks of the Lord Jesus Christ."

"After the evening recreations are over comes the "Call to Quarters," suggestive in melody of Taps which soon will follow. (*Call to Quarters*)

Call to Quarters

"In our everyday life, there is a call to quarters that comes to many long before the close of day. It is the summons that now and then makes us lay down the tools of life for a season of rest, that worn bodies may rebuild; to some a more permanent call sentences to the invalid's bed or chair. Then there is that more certain call to quarters that comes to all who live long enough, those days of retirement as the long day of life closes—days in which we wait for Taps. It is trying to most of us to face these days—perchance there will be none. If so, there is even more reason to answer the question that keeps insisting, "Is your life today such that when in the leisurely retreat of Quarters you contemplate it, it will appear like a garden filled with fragrant memories of unselfish ministry? Will you have earned the matchless beauty that God imparts to his aged servants, the beauty of truth and purity and love? (*Sound Taps*).

Taps

The slumber song of the soldier. A chorus of bugles may welcome the morn. A solo bugle closes the day. Soldiers hear it soothing them to slumber; they hear it as they lay loved comrades to rest. It shall be heard once more above your head. What shall it be? A melancholy dirge or the reverent peal of peaceful passing. Without a change of lip or note by the bugler, those who hear that Taps will know either a dismal minor or a hopeful paean of victory. The note depends upon your life. But the glory of Taps, whether an every day good-night song, or the solemn beauty of a triumph song at the end of life, lies not alone in the music of Taps alone, but in the Reveille of the TOMORROW!



INAUGURATION OF WASHINGTON, 1789

George Washington, inaugurated as first President of the United States, April 30, 1789, at Federal Hall, Wall and Broad Streets, on site now occupied by the Sub-Treasury. (Miniature group by Dwight Franklin. Courtesy of the Museum of the City of New York)

THE NEW YORK WORLD'S FAIR opens its gates on April 30, 1939, appropriately commemorating the 150th anniversary of Washington's inauguration as first president of the nation under the Federal Constitution. For it was here in New York City, the first capital of the Federal Government, that Washington was inducted into office on April 30, 1789, and made his first inaugural speech, "exhorting his distinguished audience to concentrate their attention and activities upon 'the discernment and pursuit of the public good'."



FOUR OF THE 426 NEW YORK CITY HOTELS HAVING TRANSIENT GUEST ROOMS FOR BIBLES

Across 59th Street Lake in Central Park, looking toward Fifth Avenue. Left to right, Hotel: Pierre, Sherry-Netherlands, Savoy-Plaza, (The Squibb Building) and the Plaza. The New York Bible Society has supplied Bibles at various times to these hotels.

Courtesy New York Bible Society

THE FUNDAMENTAL ISSUE

WILLISTON WIRT

"For of him, and through him, and unto him, are all things." Romans 11:35.

LIFE'S fundamental issue is the reality of God. What we believe or do not believe about God has the deepest influence of all upon what we term our *character*. No one can do wrong without first of all turning his back on God, and blinding himself to the force and validity of God's commands. No one can do right, without instinctively acknowledging a Higher Power whose will is served by righteousness. Thus, our whole concept of life—its purpose, its meaning, and the way in which we as individuals gear into the whole creation scheme is dependent primarily upon what we hold to be true about God.

The fundamental objective of this church is to make God real and understandable. The primary purpose of its Program—The Services of Worship, The Sacraments, the Young People's Activities, the Sunday School, is to make all of us who participate in these affairs aware of the nature and reality of God, and to provide the means for adjusting our limited vision to his infinite will.

The whole value of the Bible, whether it be an older version or one of the newer translations, rests in its ability to reveal God, and make us conscious of his power and his presence, actively participating in our environment.

The only reason for honoring Jesus Christ, for studying his life and mind, and seeking to understand the implications of his motives, is that we thereby are able to gain a deeper insight into the nature of God, and our duty as his children.

The only value in religion is its power to make us *God-conscious*. And the extent to which our religion accomplishes that result for us determines our ability to see life as a reasoned, purposeful, intelligent affair, rather than a crazy, hap-hazard, senseless hodge-podge.

Thus our belief or disbelief in God is a matter of primary importance. More than anything else it determines our attitude toward human society, and toward the vicious influences now sweeping through the world. It determines our attitude also toward one another, in our local relationships. It is the fundamental issue with regard to your life and mine.

Having said which, let us freely admit that the will to believe in God is not easy to achieve. The

complexities of this life of ours raise many a barrier between us and God. "*O that I knew where I might find him*" is a cry which has come ringing down the ages, and still finds an echo in many and many a human heart today. Likewise the prayer of the psalmist: "*Lord I believe; help thou my unbelief.*"

"*Help thou my unbelief*"—is that not the unspoken desire of most of us who term ourselves Christians? Despite all of our desires and intentions to trust firmly in God, this thought keeps intruding: How far from Godlike is much of our experience. How much of our world completely denies God: "*O that I knew where I might find him!*" Lord: we want to believe, "*Help thou our unbelief!*"

Before giving way to pessimism, however, let us be sure that we are aware of this fact: *If there are difficulties in the way of belief in God, there are also staggering difficulties in the way of disbelief.* If anyone imagines that when God has been ruled out of conscious consideration, our human problems are thereby remarkably lessened and cleared up, he is in for deep disillusionment. Life is a mystery, to be sure, but to banish God does not lighten the mystery—it leaves it darker than ever. Life without God is life barren of hope and wonder and worship and reverence. It is devoid of intelligence and goal. It is what Shakespeare had Macbeth term: "*A tale told by an idiot, full of sound and fury, signifying nothing.*" How can one maintain faith in goodness and justice and honor and love in a world like that? It is not easy to believe in God, no—but it is far harder not to believe in him. Indeed, if we are to maintain our reason—if we are to maintain life on a plane above our animal instincts and uncontrolled passions, then we *have* to believe in God. The human heart, the human soul, the sensitive spark within each one of us that constitutes our spiritual self—that simply *has* to believe in God, or else die, and if and when that happens, there is no longer any purpose or satisfaction to be gained from continuing to live.

"The mind has a thousand eyes, the heart but one;

Yet the light of a whole life dies, when love is done."

Great faith, it should be noted, has always carried a burden of doubt. "Lead Kindly Light,

Amid the encircling gloom," wrote Cardinal Newman, one of the greatest Christians who ever lived, during a period of his own doubt and uncertainty. A deep heart-searching by any one of us—a calling into question of the great eternal verities is not necessarily a destructive thing. Men have often *tried* to get rid of God, but honesty and reason and the deepest longings of the heart have always brought them back to God again.

"Whither shall I go from thy spirit?

Or whither shall I flee from thy presence?

When we face the facts—when we give up pure rationalizing and judge life honestly on the basis of what we find within our inmost being (underneath this 98c worth of chemicals that forms our bodies)—then the reality of God becomes more and more a matter of assured understanding and conscious reality. More and more God moves in to resolve our problems, explain our purpose on this earth, and bring order out of our chaos, and peace to our restless spirits. That is why we do not lose hope today when the outlook is so perilous. Our faith in man has suffered, yes, but our faith in God is still unshaken.

One of the major difficulties people encounter in their struggle to apprehend God is the difficulty involved in the attempt to define and analyze him by any of our common human standards. He doesn't scale to any of our yardsticks. He eludes all our efforts to confine or pigeon-hole or circumscribe Him. No book contains his full description. All the sermons in the world fail to exhaust the full wonder of his nature. All science and art and music and architecture fail completely to plumb the depths of his being. If, in the best pedagogical manner, we were to distribute pencils and paper among ourselves this morning, and attempted to set down an accurate description of our conception of God, would any two of us agree in every particular, do you suppose? It is extremely unlikely. On the other hand, suppose we did all agree among ourselves on some major characteristics of God's nature—would all of our sister churches in this city see eye to eye with us? Again we have serious doubts. How does this happen? How can we all hold differing views of God and yet unite in maintaining that he is a tremendous reality? Does not our very lack of unanimity prove his non-existence? Well, hardly.

For twenty-two years a debate has raged about the character of Tom Mooney, and the justice of his imprisonment. I know two men who are the best of friends, yet who differed violently about the advisability of turning Mooney loose in society. Does that make him a figment of the imagination? Is he any less real, just because men differ, and differ radically about his character and significance? Someone said concerning Mrs. Einstein that she knew little or nothing about the Einstein theory, but that did not prevent her from achieving an intimate fellowship with her husband.

Take you, or me—are all men in agreement about us? Take our children. We've been living

together under the same roof for quite some time. We ought to know them inside and out, but candor forces us to admit that that is far from the truth. Hardly a week goes by but we discover new and unexpected things about them. Our admiration broadens. Our love deepens. Our understanding grows. Well, if this be true concerning mere human beings, how much more is it true with respect to God? No one understands God. He is too great, too omnipotent, too infinite and illimitable for our human senses completely to grasp. And yet, even though we cannot comprehend God, we can be absolutely sure of his reality. St. Paul said: "Now we know but in part . . . now we see only as in a mirror, darkly." Nevertheless *that part*, incomplete as it is, constitutes the true light in our darkness. It is like a ray of sunshine at the end of a long tunnel—both a beacon of hope, and a witness to the truth which awaits us when we shall emerge into the full radiance of God's presence.

So let's start with the rays of sunshine that we have. Let's start with as much as we already know, and give our understanding a chance to develop along with our increasing experience. Let's see God in this flower and that waterfall; This act of heroism and that deed of loving-kindness. Let's see him in the laws which hold the universe together; in Abraham Lincoln, in the eyes of a little child, and supremely, in Jesus Christ, the height of human perfection.

Once upon a time a precocious juvenile authored a manuscript which was so clever that it was accepted for publication. When admirers asked her to reveal her technique, and explain how she went about evolving a plot, she said: "Well, first I have a think, and I write it down. Then I have another think, and I write it down. And I keep that up, until I have enough for a book." All of which seems to me an excellent parable of the way in which God becomes real to us. We keep on having "thinks," and adding them to what we have. Only with God, the book is never finished, for life itself never completely exhausts the "thinks" we continue to have about him.

That is what this church service is for. It provides a brief interlude in the midst of our strenuous programs, when we may come together and think about God. It isn't that God is here in the church, and nowhere else. It's simply that by setting aside a definite time, and disciplining ourselves faithfully to maintain it, we undertake, as best we know how, to add to our knowledge and experience of God. We fill in his portrait week after week and year after year, just as an artist creates a painting, detail by detail and color by color.

Thus our conception of God becomes more and more the product of our moral and spiritual growth. Indeed, all of life becomes a pilgrimage toward a fuller understanding of God, when we have eyes to see into the heart of things, and when we give the kingdom of righteousness first place in our agenda of living.

In a book by Rufus Jones, the Quaker mystic,

he tells the story of a Christian gentleman who spent a number of summers exploring the islands and channels along the coast of Maine. One day he visited an island where a number of families lived the year round with no church or even a Sunday School to care for their spiritual needs. This distressed him so much that he arranged to come every Sunday morning for a few weeks to help them organize a religious fellowship.

The very first Sunday he met with a large group of children, and wanting to begin with something familiar, he asked them to point to the Atlantic Ocean. Some pointed this way and some that, but no one grasped what he was after—namely, that it was in every direction; that

their island was surrounded by it. Living in a sheltered channel as they did, it seemed never to have occurred to them that the water with which they were so familiar was actually the great and mighty Atlantic Ocean.

I wonder how many of us are carrying on week in and week out equally indifferent and unaware of the reality of this spiritual universe which washes at our very doorstep—that this world in which we live and move and have our being is a world surrounded by the ocean of God's love?

Let's awaken to the truth! Let's live as the reality of God's presence calls for us to live.

The fundamental issue of life—of your life and of mine—is the reality of God.

OUR MOTHERS

FRED SMITH

"Who is my mother?" Mark 3:34.

WHO has not read, with a sense of heightened emotion, the lovely tribute to motherhood written many years ago by Kate Douglas Wiggin, and now known to every school child of America. Letters by the tens of thousands carry it through the mails when Mother's Day comes. For its sentiment and truth I quote it again: "Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds! Plenty of roses, stars, sunsets and rainbows, brothers and sisters, aunts and cousins, but only one mother in all the world."

I bring you another quotation from a Mid West newspaper concerning another aspect of motherhood. Underneath the picture of one of the sweetest looking old ladies that you can imagine I found these explaining words last Mother's Day: "Mrs. Lydia Ann Green, 95 years old, will wear two white carnations today. One is for her own mother, who died when she was 7 years old, and the other for her stepmother she loved so dearly." So it seems that, physiologically speaking, though Kate Douglas Wiggin is correct, there is also a sense in which it is true that we may have more than one mother. It is to this thought that I invite your attention.

Jesus himself mentioned this fact on at least two very significant occasions in his life. On a day when Jesus was pressed by a crowding multitude, the mother of Jesus, solicitous for his welfare, sought to have him withdraw from the multitude. But Jesus, looking around said: "Who is my mother and my brethren?" Then looking round on the multitude he added; "For whosoever shall do the will of God, the same is my brother and sister and mother." When Jesus hung upon the cross his mother was standing near. And Jesus, looking at John said: "Behold thy mother." And to his mother he said: "Behold thy

son." On the lips and in the thought of Jesus, mother was a word of wider range than a designating word for the one who gave him physical birth. And life, with its manifold relationships, emphasizes this farther ranging aspect of motherhood. Let us follow the gleam of it. Let us honor motherhood this day in these farther aspects.

In the strange vicissitudes of circumstance which beset our lives it is not granted to every mother to bring her children to maturity. Death comes and mother is taken from her task and joy. Then, in many cases there steps in another. And she who has not borne the children fills the place of her who did. The physical achievement of motherhood never comes to some. But because of a deep hunger and a high hope they assume the fact of motherhood through adoption. In every community there are those who have carried on this aspect of mothering men in such a way as to merit recognition in their own right on this day.

One could, with rich reward, dwell longer on these phases of wider motherhood. I mention a further one. Paul speaks of it in connection with Timothy wherein he speaks of the unfeigned faith of his grandmother. Happy the man or woman with holy memories of a grandfather and a grandmother. To some there is granted the memory of even a great grandfather or mother. To the memory of these we can well pay a tribute of affection on Mother's Day.

But even yet the wider ranges of motherhood have not been exhausted. Mother-in-law! This relationship has become the riding horse of many jests and jokes. Personally I resent them. It is a relationship that needs to be redeemed to a higher usefulness than that of jesting. If motherhood calls for a portion of God's spirit in achieving, then the mother-in-law relationship calls

for a double portion. Where this is achieved then is a man and woman twice blessed.

Paul gives us the clue to a farther range when in one of his letters he speaks "Jerusalem, which is the mother of us all." Here is theme enough for two sermons, for in Paul's thought there is gathered the thought of mother country and mother church. Every civilized man is a child of the country that bore him. From her he derives that which adds to the amenities of life. And if this be true for one's native land it is even more true for one's church. Here we find our fellowship in the family of God, the church visible and invisible. Tidal waves of ecstasy sweep through us as we sing: "O mother dear: Jerusalem." Through mother church we find comfort. Our weary souls get peace. Your country and your

church: your mothers. God grant that you learn to reverence both.

And then, finally I think of one who spoke of God as a mother. "As one whom his mother comforteth." From earliest childhood we of the Christian faith have been taught to speak to God as Father. Let us not forget that we have a prophet's example for thinking of God as "one whom his mother comforteth."

And this is Mother's Day. Rather let us say: Mothers' Day. Let us pluralize the thought. With Jesus and Paul and the prophets let us gather all the riches of all our mothers together this day that, seeing the glory of them all, we may bring a finer and a richer tribute to all those enriching relationships which have mothered us to make us worthy of being the children of them all.

AS A MOTHER COMFORTETH

CHARLES M. HEPBURN

"As one whom his mother comforteth, so will I comfort."—Isaiah 66:13.

IN THE calendar of the Church the name of this day is Mothering Sunday. In quite a number of countries lately it has come to be a red-letter day, one set apart in honor of mothers. A couple of years ago when in Paris I observed in a programme of events of the week the following notice in rather quaint English:

"We are celebrating the Mothers' Day in France now, as you did since many years in England and in the States."

But more than Americans, Frenchmen and Englishmen should be mindful of their mothers. Every man is some mother's son, every woman some mother's daughter. Motherhood is not restricted, it is universal. We pay our tribute this morning and at the same time connect it with the thought of God, of whom the prophet has said so unexpectedly and so daringly, "as one whom his mother comforteth, so will I comfort."

Observe then, first that Isaiah puts forward a new and beautiful idea of God. As a mother comforteth, so will God. In some circles there used to be a tendency to stress the sterner aspects of God to the exclusion of this tenderer side. Indeed God was made almost a nightmare, as many people can still recall. Mildred Cable, for instance, the famous missionary and fearless traveller, tells us how as a little girl she spent many a tearful night imagining God's vigilant eye, like a grim policeman's, a dread which had been instilled in to her by her old nurse, a woman who held very sombre religious views. What made people put that ugly mask on the face of God? It was more or less just what Epstein has done in creating such a hideous caricature of our Lord Jesus

Christ. But no Christian preacher nowadays could preach such a God. And we couldn't worship such an one either, nor could such a God give us that succour and comfort we crave and need. It is a very different God to whom we turn. We come to the God of Jesus Christ who, while He is our Ruler and Judge, is at the same time, only far more so, our Heavenly Father. We come to One who having lit the light of mother-love in human hearts, must have no less a love in his own. So that Isaiah was not daring too much when he wrote of God that, as a mother comforteth, so will He comfort.

But one slight correction in the text suggests a second useful reflection. It may be rendered, more accurately I believe, not "as one whom his mother comforteth," but "as a man whom his mother comforteth." Does a man need a mother's comfort? Surely any grown man should be sufficiently independent. "Son of man, stand upon thy feet," we feel that is more consonant with man's strength and dignity. And still, I wonder. It is a strange thing with these hearts of ours that often in hours of peculiar weakness they want to lean back on the old mother-love. Think of that rugged rock of granite, Thomas Carlyle. If ever a man was independent, if ever a man was able to weather the storms alone, it was surely Carlyle. Yet when passing years silvered his head that strong man cried:

"Ah, pious mother! kind, good, brave, and true soul . . . your poor Tom, long out of his schooldays now, has fallen very lonely, very lame and broken in this pilgrimage: and you cannot help or cheer him by a kind word any more."

As a man whom his mother comforteth, I think

Carlyle would have agreed with that. But since a man needs his mother's comforting, have we not a great deal more need of God's? In God's eyes, into whose calculations the factor of time does not enter at all, you and I, old and young, are children yet. In our own limited life it is sometimes apparent. I heard an old lady of ninety on one occasion talk about her "lassie," which seemed rather amusing, she said "lassie" being on the verge of seventy, until I remembered that mother-love cannot cease speaking its own language, because you will be your mother's child to the end of the chapter. And, as I said, in God's eyes what are we but children, often needing a father's guidance and a mother's forgiving care. I feel grateful for that picture of God the same prophet Isaiah gives us elsewhere, "even unto your hoar hairs will I carry you." Carried by God, lifted up in God's loving arms like little children. Is it not a thought that upholds us? As a man needs his mother's comforting, no human being but needs God's.

But that comparison opens up a third field for consideration. As a mother comforteth, so does God comfort. You don't need to be told how a mother comforts. But thinking it over together awhile will do us all good.

The Divine Sympathy

As a mother comforteth. One characteristic of a mother's comforting is a rare sympathy. As a bird to its nest, so a startled child runs to its mother instinctively. She is its unfailing sanctuary. She will not laugh at its childish troubles, she will soothe it even in little things, which is a great art, indeed a mother's distinctive art. A certain small boy when he first went away to boarding-school used to look forward very eagerly to receiving a little box of flowers, gathered and sent every week by his mother. That boy is now Sir Wilfred Grenfell. That woman was Wilfred Grenfell's mother. Who but a mother would have thought worth while so fleeting but so fragrant a token of her love? And does one ever find anyone else as understanding of our frailties as a mother? Only One. God, who comforts with a motherly sympathy. In the person of Christ He entered into our human experience and was touched "with a feeling of our infirmities." We therefore need never hesitate to come, as to a mother, to Him. In two simple verses that is well summed up.

She chides him not when he is down,
But gives him boldness by her gown:
Till twinkling eyes and merry lip
Say boldly, "Now I cannot slip."

So, when I fall, I closer cling
To one all-healing robe and wing:
For I believe the Son of Man
Loves more than any mother can.

No Cost Too Great

As a mother comforteth. A second mark of a mother's comforting is that she is ready to give one succor at any cost. A summer ago a reaper with its flashing blades passed over a cornfield, but in its wake there was found a tragedy, though it was in a sense, as the Cross was, a triumph too. A mother partridge lay there in the stubble with its poor little mangled body. But underneath, saved by her body and outspread wings, huddled her brood unharmed and alive. She could easily have saved herself. But a great mother-love in that little breast held her there. And in human history that is more than matched. It holds many an epic of heroic mother-love. I remember reading a story somewhere of a working woman. Her life was one of grey drudgery with a numerous family, and the load was not lightened by the necessity of continually looking after one of them, who was a poor helpless imbecile. Someone suggested sending the child to an institution where he would have every care. And no doubt there are cases where to do so is merciful. But that does not detract from the self-sacrificial nobility of that working-woman's refusal, "Aye, but I wouldna be there." But we cannot have higher thoughts than the reality of things. And we cannot suppose that we could in any respect surpass the Creator. Consequently since a mother could thus succor and care, may we not take it God will, only much more? Indeed, wasn't the coming of Jesus Christ a proof of that? It was God saying to the world, "I want to be there." As a mother succors, cost what it may, so did God at an infinite cost.

As a mother comforteth. But isn't this the supreme mark of a mother's comforting, believing in us steadfastly? In that great analysis of the content of love did St. Paul, I wonder, have some mother in view when he wrote that part, "Love beareth all things, believeth all things, hopeth all things, endureth all things"? I do feel it fits many a mother. Because:

Others' love is more or less:
Mother love with steadiness.

Others grow incredulous:
Mothers still believe in us.

Others throw their faith away:
Mothers pray, and pray, and pray.

I can conceive no more comforting thought that even so God believes in us, never losing heart, never losing hope. As a mother upholds and comforts us with a steadfast trust, so too does God.

It will be a prop and a staff to your life to be convinced of God's mother-love, and that since, as a great preacher said, "Motherhood came from the Heart of the Eternal, you will find it in Heaven when you get there."

—*The Christian World Pulpit*

JUNIOR PULPIT

YOUR SINGING

TO ME it is always interesting to stop in odd places and visit a while. Many interesting people are thus met and strange things are heard. While doing this one evening I learned something I want to tell you.

It was nearly ten o'clock at night. I was on my way home, walking and taking a short cut. As I came along a rather dark street I passed an antique shop. It was far from being orderly. All sorts of things were piled in any and every form. There was a light in the shop and two men were sitting on chairs in a cleared space, talking. It interested me and I went in. Soon we were engaged in conversation. Then I led the talking around to religion and the church. One of the men said, "I went to church on Sunday evening not long ago. Sitting ahead of me was a woman I did not know. But she sang the hymns with joy. After the service I spoke to her. I thanked her for her singing and told her it touched my heart."

As I talked with the man I learned that the singing of this woman had made an impression on him. He would never forget it. It had lifted him out of his small world and brought to him something from above. Every one of us can do something like that. At every service we sing hymns. How many of them do you sing? There are many treasures in the hymnal. It is well to learn as many hymns as possible.

Then, too, there may be some one near you, like that man, whose heart you may touch with your singing. You can do a lot of good by your singing in church. How is your singing today?

—Wm. R. Siegart.

KEEPING THE LIGHT

THIS morning I want to tell you a story about a certain kind of light. Those of you who have been to sea in a ship, or have been to the sea shore, have seen lights at night which mark the way for ships. Many of these lights are kept on the top of lighthouses. They mark dangerous places from which ships should steer, or they mark channels through which it is safe for ships to go. They are very valuable to those who sail the seas and it is necessary that the light be kept burning. The keeper of the light becomes a very important person.

Not long ago the papers printed a story about the keeper of a light in the San Francisco harbor. In the late afternoon he tried to fix his radio set. There was an accident and a fire was started. Flames leaped around the man. His wife put out the fire. But her husband needed a physician. So she got him to a small boat which they kept at the lighthouse and took him to the hospital on Angel Island. Soldiers heard her calls and came to help her. They took the man from the boat and carried him to the hospital. It was beginning to

get dark and the keeper of the light remembered his duty. Though badly burned from the fire he could still say, "The light—it's growing dark!" So when the soldiers took her husband the woman rowed back to the lighthouse and lit the light to guide the ships. There she stayed, a brave woman, keeping the light.

Jesus said, "Ye are the light of the world." He meant that every one of us is a light for Him. And a light must be kept burning and shining. When Jesus went back to Heaven He left each one of us to be a keeper of His light. We are so to live that others seeing our light may be guided to Jesus and learn to love Him, too. We must never let our lights go out; always must they be kept burning brightly.—Wm. R. Siegart.

A JUNK CLOCK

EVERY home has a clock of some sort. There are many different kinds of clocks made today. Most of us have seen several different kinds. Not only do we keep clocks in our homes but we also put them in and outside public buildings.

But with all the clocks you have seen I wonder if you ever saw a clock made from junk gathered from scrapheaps. I want to tell you about a junk clock, a clock whose material was gathered from the town scrapheaps.

It is in the tower of a very old church in the village of Wootton Rivers in England. The church is a small stone building, older than this country of ours. In the year King George V was crowned the people of the village wanted a clock in the church tower. They wanted it to be a memorial of that coronation. Like many other people they could not afford to buy a suitable clock.

One of the men of the village whose name was *Sprat* thought he could make a clock for the tower. He asked the people to let him go over the village scrapheaps, or dumps, as we call them. I do not believe they thought he could do it, but they let him go ahead. He got all sorts of things. Some wheels he could use, others he had to make. But all the material except a lathe came from the town scrapheaps, or was given to him. The bell on the clock is struck by a sledge hammer. The pendulum rod is a broom handle with sixty-six pounds of lead hanging on its end. It has three dials. On one dial instead of figures is this: "Glory be to God," one letter being for each hour mark. It took him four months to make that clock. Into the church tower it went. It has remained there and is still keeping time.

That is one of the strangest clocks of which I have ever heard. The material was in the town or out on the scrapheaps. But *Sprat* was the only man in that community who could make an acceptable clock from that material.

That junk could not become a church clock without the man to change it and use it. We may go through life like that junk and never find our true place. God knows this. So He has given us Jesus. If we come to Jesus, follow Him and do

His will, He will certainly change our lives and make them worth while. It does not matter who or where the boy or girl is, Jesus can make that life worth something.—*Wm. R. Siegart.*

WORTH HER WEIGHT IN GOLD

IT WAS the afternoon before Mother's Day and Tim and Polly were having a little talk about it.

"You know it's Mother's Day tomorrow, don't you?" said Tim, who was eleven years old.

"Oh, so it is! I'd quite forgotten," replied his nine-year-old sister. "We must do something for Mother."

"Of course we must, we'd be a fine pair to go and forget that. There aren't many mothers like ours."

"I should say not," replied Polly. "Our Mother's worth her weight in gold."

"There you are!" said Tim. "What do you know about gold and the weight of it. You girls do say foolish things."

"Well, she is! she is! she is!" said Polly as fast as she could talk.

"Oh, Oh! What's going on here? Not an argument, I hope." It was Mother who had come in so quietly that they had not heard her.

"Yes, it is an argument, and I say that you are worth your weight in gold," said Polly as she put her arm around her.

"Oh, that's it," laughed Mother. "Well, I know a story of a girl who was worth her weight in silver, and got the silver, too, to prove it."

"Tell us about it," they both cried, for they knew how good Mother was at telling stories.

Down they sat on two cushions by the fire, and this is what Mother told them.

A long time ago when Boston, Massachusetts, was a tiny town of not more than a hundred and fifty houses and only about twenty years old, the people found that they did not have enough money for buying and selling, especially small coins. So the "Great and General Court," as they called their governing committee, voted to make John Hull the mint-master. Minting is the name for making money, and mint-master for the person who makes it.

John Hull was ordered to take lumps of silver and stamp them out into shillings, a coin nearly like our twenty-five cent piece. For every so many he made, say twenty, John was to have one shilling for his work. So in 1652 he began to be the mint master. On one side of the coin was the word New England with the date and the value of each piece, and on the other side the word "Massachusetts" and a pine tree. The coins were called pine-tree shillings.

About the time the honest mint-master began to make the coins there was born into his family a little daughter whom he named Mary. She was a very good little girl, who attended the long Sunday services regularly with her parents and who grew up to be a very beautiful young lady.

Near her home there lived a boy named Sam

Sewell, who went to the same school as Mary and who grew to be very fond of her. After Sam had graduated as one of the first students of Harvard College, he mustered up courage to ask Mary to marry him, and Mary said, "Yes."

On her wedding day her father, who had got to be quite rich in the money-making business, called Mary into the big, old-fashioned kitchen. There from the ceiling hung his balance scales, with two very large, metal bowls hanging by chains from each end of the beam.

"Here, Mary," said her father. "You have always been a good, obedient daughter; step into this side of the scales."

"Now, father," laughed Mary, "I do not want to be weighed on my wedding day. Whatever are you about?"

"Step in, child," said John Hull, "and you shall see."

So Mary stepped into the large scales and clung to the chains which held the metal bowl in which she stood.

Then John Hull called to his assistants, "Come along, lads."

And out of the mint-house they came with baskets of shining new pine-tree shillings.

"Pour them in," cried the mint-master.

So they poured and poured, basket after basket, Mary bearing down and laughing heartily as they did so. More and more shillings were heaped in the scales when, do what she would, Mary could no longer keep her side down, and up and up she went until the beam was even.

"There, my daughter," said her father, "you are worth your weight in silver; this is your wedding gift."

"So you see, Tim and Polly, there really was a girl who was worth her weight in silver," said Mother.

"Yes," said Polly as she hugged her Mother again, "but my Mother is worth—her—weight—in gold."

From "*Just One More Story.*" By John Edward Charlton, Fleming H. Revell Co. \$1.25.

A FLOWER FOR MOTHER

FLOWERS are familiar to all of us, and carnations have become quite everyday flowers to us, because they were chosen as the flowers to wear on Mother's Day. Some of us will be surprised to learn that carnations are not mentioned in the Bible, even though many flowers are named. However, carnations have won a big place with us today, because we wear them on Mother's Day. We are told they have so many qualities that speak to us of our Mothers, almost as if they were saying, "*study to show thyself approved.*"

Flower language is very old, as in Shakespeare. "There's the rosemary, that's for remembrance; and there's pansies, that's for thoughts." When we see beautiful roses, they say things to all of us; violets make us think of certain people; lilies make us think of Easter. Carnations tell us of

love, of steadfastness, of endurance, they have lasting qualities, and they are dependable. Someone said, they have the "and so forth" qualities, we can just keep on saying nice things they stand for.

That is probably why they serve so well to bring to mind the thoughts about our mothers. There is no end to the nice things we can say about our mothers, and all of them true. We could mention dozens of them, and then keep on "and so forth, and so forth."

The trouble is that some of us stop there. We think when we have thought about that once a year, and probably gotten a box of candy or a card, that we are all through for a year. It is well enough to have just one day a year to talk out loud about our mothers, but we should keep the thoughts before us all the time, not one day, but 365 days a year. Mother stands for love, and both "mother and love" stand for God in our lives. We accept that gift from God, but we must not just take it for granted and be indifferent and thoughtless about it. Mother's love will last throughout our lives, but it will wear better if you make it a two-sided game. Mother can't play it alone the year round, and then play well with you on one day a year.

How many of us think of the thousands of little girls and boys whose mothers were taken away from them through sickness and death. If any of us need a lesson in the blessing of having our mothers from day to day, we might go on a visit to the homes where little girls and boys without their own mothers live, and see how much they long for them.

Love that is honest never forgets to return the gift, and it never forgets that all love is centered in Jesus, who came to this earth to teach us about love, and especially about mother love. He taught us how to love mothers, and how to treat little children. Let us sing the song:

"More about Jesus I would know,
More of His grace to others show!"
—Wesley G. Huber

OUTLINES

Jesus Was Parted From Them. (Ascension)
"And while they looked He was taken up . . ."
Acts 1:9.

AFTER Jesus led the disciples near unto Bethany. He blessed them, and was parted from them . . . They united in worship on the hillside, returned to Jerusalem in great joy, and went continually to the temple, praising God.

Paul gloried in the Resurrection, and the parting was for him no sad story, rather the promise of a better life on earth, a better order of society, and proof positive that sin cannot prevail over goodness. Jesus led a host as captives of God; not imprisoned in a tomb by sinful man, but sinners captive to the power of His love.

I. Jesus was parted from them in the flesh, no longer visible to the human eye.

Mark tells us that He was received up into heaven.

Luke says He was carried up in heaven.

Paul says that He ascended on high.

All say in substance that a physical manifestation was no longer necessary to their faith in Jesus Christ.

II. Paul strikes the modern note when he writes to the Ephesians about the result of the Ascension, rather than the manner of Christ's departure. Jesus had triumphed over sin, had gone to prepare a place for His followers.

1. No sense of loss, as is felt at human parting with loved ones. Paul's loudest notes are joy and expectation. Luke says they "returned to Jerusalem with great joy and were continually in the Temple blessing God." Mark says they "went forth and preached everywhere, the Lord working with them."

III. Only one note in the conclusion, whether we follow the Gospels or later references in the Acts, the parting was in no sense a goodbye as we know a human parting—

He went promising—

"Lo, I am with you always"

"Be of good cheer, I have overcome the world."

"I will send a Comforter to you."

1. God still restores the soul. He still leads us beside still waters, calls us to follow him in the struggle against sin.

2. What was seen in the heart of Christ during His earthly life now reigns in the heart of God. He guides our feet in the way of peace. He changes our lives so that He may through us redeem the world.

3. Christ appeared to His disciples after the Resurrection as necessity demanded His presence. Their growing faith and trust made it less and less necessary. He continually reminded them that those who serve Him without seeing Him in the bodily form are more blessed than those who serve Him aided by their senses.

Jesus carried the sense of His presence beyond the hearing, touching, and seeing of those who believed in Him. Men crucified Christ in the days of His flesh, but by the power of His Spirit He is now served throughout the earth. The spirit of Christ came from God to teach man, and returned to God.

We are sojourners and pilgrims on this earth, we have here no abiding city. We shall find rest in Him as we are called, a conviction that upholds all those who labour for the kingdom of God on earth.

The Dweller in the Innermost.

"Know ye not that your body is a temple of the Holy Ghost which is in you?" 1 Cor. 6:19.

In a little northern town on the slopes of Mount Parnassus, Greece, ringed round by mountains, stood the temple of Apollo, built over a cleft in the ground, out of which at times an

intoxicating vapour rose, and by which the priestess sat on her famous tripod, ready to speak her oracles when the fumes welled up and the god took possession of her. The belief was current in Greece that at this spot was the centre of the earth. Think for a moment what that meant—a divine presence was to be found there!

As we turn to the ancient city of Jerusalem and its temple, we find the same symbolism in its structure. Turn to one of the maps at the end of your Bible, and follow the plan of the structure. The worshipper would enter first by the Court of the Gentiles, passing thence to the Women's Court, then to the Men's Court. Then within to the Levites' Court and the Priests' Court, provided one was permitted to go so far. The real sanctuary lay still within. From the Court of the Priests one must pass to the Holy Place, and from that to the Holy of Holies, entered only on the Day of Atonement and then by the High Priest alone.

He who would find God must pass within and yet within. It is at the centre of all things that He is to be met with.

Now let us turn our eyes toward a little company of Christians in the first century after Christ. A letter is being read to them, a letter from Paul reproving them for the sins of which they are guilty, gross and foul many of them, some of them repentant, some not yet free. "Know ye not" says the letter, "that your body is a temple of the Holy Ghost which is in you?"

1. Man's Many Selves

What if you and I and all men are built by God after the fashion of the Greek Temple and that other Temple in which Jesus worshipped? Is there within us also the Temple of the Holy of Holies?

We have many selves; 1. The man we are in business, 2. In the ministry, 3. In our homes as husbands, fathers, brothers, 4. In our circle of friends, 5. Before the Sunday School class, 6. In the sick-room. Most important of all, the man we are before God. Can it be that at the very centre of each one of us there is a holy place to be entered with awe, for He who is to be found there is no other than God Himself? Some have travelled so far within themselves that they have come upon God, and they tell us that we too can make this venture that will finally bring us to the heart of things.

2. A Divine Guide within Each Man

Marcus Aurelius, a man forty years of age, who lived in the early centuries, came into supreme power; the civilized world as it were came into his hands. We know of no man who has accepted responsibility more gravely. With single-minded resolve he aimed to be the servant of the common weal. The master passion of his life was the quest for moral perfection, and it is said of him, "few men have more nearly approached in practice their own ideal."

He held that life asked of him "to love all men as brothers, to forgive injuries, and to sacrifice everything to duty." He believed that there is in

each man a divine Guide, to be served, and to be guarded with life itself. A false guide may lead us forth into sin and in the hour of defeat we find our loss beyond repair; the divine Guide within us is the voice of God, and leads only to achievement in the realm where God reigns.

3. Three Commands of the Divine Guide

a. Reverence Thyself.

b. Reverence thy neighbor.

c. Look within for the measureless greatness of God.

We men and women please and humour, fear and betray ourselves, but do we actually reverence ourselves as the Temples of God. The root of much sin lies in forgetting who we really are, that we are citizens of eternity and children of God. There is a Danish saying, credited to Sören Kierkegaard, which asks us to remember, "that he who has learned what it means to reverence oneself can live in a world of temptation as chaste and secure as a nun in her convent cell." God, when He made us men and women, broke off a fragment of Himself. We are sons of God.

The reverence of neighbor is only possible to the man or woman who looks upon others as Temples of the most high God. Walls of houses and forbidding exteriors do not shut in what is transpiring in the heart of man. Our acts tell the story more clearly than most of us could write it. Who knows what is in the soul of the man who jostles you in the street? His countenance, his actions, his voice and his words will give you the key. Human lives are made up of joy and sorrow, tempered by the realization of the Divine Presence within.

Looking within for the measureless greatness of God is not possible to all of us, as it is something that must be learned by each one for himself. We all know times when we cannot pray, even after years of satisfactory kneelings at the throne of grace. One must learn to see oneself as a pilgrim on a journey, and that journey does not relate to our goings here and there physically. Rather it relates to the journey of that which lies within us. Staff or ticket in hand, one goes forth in search of something which is not yet to be named, past all sham and make believe, past all forms of conventions and self-esteem, past all frail excuses for wrong doing, on and on until there comes to one the sense that another step will bring us into the presence of something beyond ourselves, something not to be confused with our earthly problems, but something enduring, true and everlasting.

Dante, who was scorched by the flames of hell, who toiled up the mount of purgatory, and stood at last before the Throne, tells us that in that supreme moment there was given him to see "the love which moves the sun in heaven and all the stars."

At the centre of the soul is God, there the Power that built the world meets the Love that wins the heart and after all our doubt and painful struggle, we know that the two are ONE.

The Message of The Prophets About Social Justice

I. MOSES

- A. Proclaimed justice for oppressed laboring classes. *Exod.* 5:1.
- B. Contended for complete freedom for a race of slaves.
- C. Taught that Yahweh was in the fight for those oppressed. *Exod.* 5:1.

II. ELIJAH

- A. Upheld the sacredness of human life. 1 *Kgs.* 19:19.
- B. Declared openly the right to private property. 19:19.
 1. Opposed the confiscation of private property by a civil ruler—a custom of his day.
- C. Strenuously opposed bribery and the control of religion for unjust ends. 1 *Kgs.* 19:9-10.
- D. Considered his work of reforming social evils to be religious in character. "Now this word from the Eternal came to Elijah the Tishbite." 1 *Kgs.* 19:17.

III. PROPHETS WHO STRUGGLED FOR DEMOCRATIC DIVISION OF THE LAND

- A. *Micah.*
 1. Opposed confiscation of yeomen's property by civil authorities. *Mic.* 2:12.
- B. *Isaiah.*
 1. Strenuously opposed seizure of property of poorer classes. 5:18.
- C. *Ezekiel.* Upholds the right of private property and opposes confiscation and unjust seizure of land. *Ez.* 46:18.
- D. *Writer of Deuteronomy* (19:14). Opposed disrespect for the ancient landmark.
 1. A curse of God came upon one who violated it. *Deut.* 27:17.

IV. AMOS

A Prophet who denounced luxury at the expense of the poor and under-privileged.

- A. Licentious pleasure and intemperance condemned, when secured at the expense of the needy classes. *Amos* 2:7; 2:12.
- B. Sacrifices of 'fat cattle' not acceptable to Yahweh, because they are the fruit of ill-gotten luxury. 5:22; 5:4-6.

V. THE STRUGGLE AGAINST ECONOMIC INJUSTICE

- A. *Hosea.*
 1. Condemns injustice. 6:11.
 2. Opposes fraud and false balances in trading. 12:7.
 3. Opposes wealth? 13:15.
 4. Teaches that injustice brings ruin to a people. 14:9.
- B. *Isaiah.*
 1. Declared that religious profession did not please Yahweh, while the orphan's rights and the widow's cause were not duly considered by civil authorities and citizens. *Isa.* 1:10-17.

2. Opposed bribery. 1:23.

3. Opposed oppression of the poor. 3:15.

C. *Micah.* (3:1-5)

1. The sense of justice and the administration of it expected of civil rulers.
2. Injustice of civil rulers denounced.
3. Religion cannot be separated from morality.

D. *Amos.* (3:4, etc.)

1. Amos declared that the displeasure of God is upon all economic and social injustice.

—Robert S. Lawrence

TEMPTATION

1 *Cor.* 10:12-13.

Temptation: 1. That which tries or proves. In this sense God tempts us (*Gen.* 22:1). 2. That which incites or entices to evil. In this sense God does not tempt us (*Jas.* 1:13, 14).

A common experience. The two great representative men (Adam and Christ) were tempted: The one was tempted in the garden and fell (*Gen.* 3); the other in the wilderness and overcame (*Matt.* 4).

In the language of the text we have a warning and an encouragement:

I. The warning (v. 12). There is danger in thinking that you are secure. The presumptuous disarms himself and becomes an easy victim. Observe two facts that add to the danger of temptations:

1. The suddenness of them. "In a moment" (*Lk.* 4:5). The tempter often strikes unexpectedly, finding us unaware and unprepared.

2. The unlikeliness of them. We may fail in those points wherein we seem to be strongest. Though a meek man, Moses was overcome by anger and arrogance. Though devout, David was engulfed in Animalism. Though brave, Peter did the cowardly thing.

II. The encouragement (v. 13). If we are warned against presumption, we should also be fortified against despair.

1. No temptation exceeds our power of resistance. The Father will not allow the frame of his child to be overburdened. If a foe is strong, he will come to the rescue (1 *Jno.* 4:4).

2. There is a way of escape. This is the way of meditation (*Psa.* 119:11), the way of prayer and watchfulness (*Matt.* 26:41). It may be the way of flight (1 *Cor.* 10:14; 2 *Tim.* 2:22; *Gen.* 39:12). The way of escape may be in a face to face conflict—we cannot always flee. (See *Eph.* 6:12ff.)

There is a twofold possibility in every temptation: A curse if we yield; a blessing if we overcome.

The blessedness of overcoming: 1. Strength. Every trial overcome fortifies us for the next. 2. Exaltation. Joseph was exalted after he overcame (*Gen.* 39:19-13; 41:37ff). Christ was exalted after he overcame the world. (See *Jas.* 1:12; *Rev.* 3:21).—Frank L. Cox

TEXTS AND THEMES

Mother's Day

Responsibility of Motherhood.

"The price of a virtuous woman is far above rubies." Prov. 31:10-31.

Debt to Motherhood.

"Render, therefore, to all their dues . . . honour to whom honour is due." Rom. 13:7.

The Wise Son.

"My son, hear the instruction of thy father, and forsake not the law of thy mother." Prov. 15:20.

Utter Folly.

"A foolish man despiseth his mother." Prov. 1:18.

An Ambitious Mother.

"Grant these my two sons to sit . . ." Matt. 20:21-22.

A Cruel Mother.

"Athaliah the mother of . . . slew the seed . . ." 2 Kings 11:1.

A Christian Mother.

Salute Rufus and his mother." Rom. 16:13.

A Mother's Thoughts.

"But his mother kept these sayings and pondered them in her heart." Luke 2:51.

Love to Parents.

"Let me, I pray thee, kiss my father and my mother, and then I will follow thee." 1 Kings 19:20.

Care for Mother.

"Behold thy mother . . ." John 19:26-27.

An Ingenious Mother.

"Look an ark of bulrushes, and daubed . . ." Ex. 2:3.

Jesus' Mother.

"Is not his mother called Mary?" Matt. 13:55.

A Divine Command.

"For God commanded saying, Honour thy father and mother." Matt. 15:4.

Mother in Distress.

"Let me not see the death of the child . . ." Gen. 21:15-16.

Mother in Israel.

"I am one of them that are peaceable . . ." II Sam. 20:19-21.

The Mother Love.

"Can a woman forget her child." Isa. 49:15.

The Mission of the Mother.

"Behold King Solomon with his crown where-with his mother crowned him." Cant. 3:11.

An Anxious Mother.

"Rebekah said, I am weary of my life." Gen. 27:46.

"Then came to him the mother of the sons of Zebedee." Matt. 20:20.

A Mother's Wages.

"Take this child and nurse it for me and I will give thee thy wages." Ex. 2:9.

Memorial Day

"This day shall be unto you for a memorial and ye shall keep it a feast by an ordinance forever." Ex. 12:26.

New Tasks for Old Heroes.

"Now Joshua was old and well stricken in years, and Jehovah said unto him, 'Thou art old and well stricken in years, and there remaineth yet very much land to be possessed.'" Joshua 13:1.

Significance of Memorial Day.

Exodus 12:26.

An Unfinished Task.

Col. 3:11.

The End of War.

Psalm 46:9.

The Reign of Peace.

Rev. 21:1-8.

Patriotism of Jesus.

"O Jerusalem, Jerusalem . . . how often would I . . . and ye would not." Matt. 23:37.

Wounds of War and Healing.

"He healeth the broken in heart, and bindeth up their wounds." Psa. 147:3.

Transfiguration of Trouble.

"I was in the isle that is called Patmos . . . I was in the spirit on the Lord's Day." Rev. 1:9-10.

The Nation as One.

"One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." Ex. 12:49.

America the Wonderful.

"Thou shalt bless the Lord thy God, for the good land which he hath given thee." Deut. 8:10.

The Heroic Dead.

"This day shall be unto you for a memorial." Ex. 12:14.

Memorial of Liberty.

"What mean ye by these stones?" Josh. 4:21.

Christians as Soldiers.

2 Tim. 2:3, 14.

Ascension and Pentecost

The Ascension.

"The day in which he was taken up." Acts 1:2.

What the Ascension-Means to Me.

"When He ascended up on high, He led captivity captive, and gave gifts unto men." Eph. 4:8.

Ascension Day.

"After the Lord had spoken unto them, He was received up into heaven." Mark 16:19.

"And while they looked He was taken up . . ." Acts 1:9.

Pentecost (The Dweller in the Innermost)

"Know ye not that your body is a temple of the Holy Ghost which is in you?" 1 Cor. 6:19.

Another Helper.

"And He shall give you another Comforter . . ." John 14:16.

The Holy Spirit.

" . . . the Holy Spirit to them that ask Him." Luke 11:13.

The Spirit of the Ages.

"He shall teach you all things." John 14:23-31.

Sons of God.

"As many as are led by the Spirit of God, these are sons of God." Rom. 8:14.

Power From on High.

"Ye shall receive power." Acts 1:8.

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Part of His Mother's Dress.

Luke 8:19. "Then came to him his mother."

A waif of the streets was received into a Children's Home. The little lad was delighted to have a new outfit and the suit and shoes which were given to him afforded the boy great pleasure. When, however, he was offered a new cap, he hesitated. Finally, yielding to authority, he removed his old cap; but, before passing it over, he hastily tore out the lining and pushed it into his pocket. Asked why he did that, he answered:

"The lining of my old cap was part of my mother's dress. It's all I have left of her."

Somehow it gave the lonely lad a sense of comfort to have a piece of an old dress of his mother with him. It reminded the little fellow of the time when he and his mother were together. It was a moving moment for those who were present. The desires of the boy were respected, and he was permitted to keep the lining of the cap which had been a part of the dress which he remembered his mother as wearing.

Hen Faced Fire for Her Chicks

Rev. 2:10. "Faithful unto death."

A prairie fire was sweeping over a section of the Middle West in the United States, and a rescue party rode out to see if they could render any help. Passing a charred cottage, they saw what appeared to be a black fowl on the ground. Approaching it they saw that it was a hen, but was quite dead, the feathers and head being scorched. But the bird was resting in such a peculiar way, with her outspread wings, that one of the men touched it with his foot. Three little chicks then ran out from under the scorched wings. With motherly instinct, the hen faced death from the flames in order that she might preserve the life of her small brood.

The Twentieth Century Mother

Psa. 113:9. "A joyful mother of children."

She must see that the atmosphere of home is "right," that it is free to the children's friends but is not lightly considered a halfway house where it is no particular privilege to come. She must see that there is food to eat, clothes to wear, she must see that the work is done, even do it herself, but she must never seem to be overworked nor allow it to appear that there is a press of domestic details excluding all else from her mind. She must be as particular as she would like her daughter to be about hair, skin and nails, and never allow the idea to arise that it does not mat-

ter much how mother looks as long as the rest of the family is perfect.

A mother who ranks in the minds of the youth of the family as a person as well as a parent will never be entirely left behind, no matter what external pressure develops. Daughter may have pep, push, personality and popularity but mother must manage to meet these admirable youthful qualities with principles and poise. When you are shedding a tear for Mother of Mine and Mother Machree and the rest of the grey and toil-worn company of legendary mothers give a kindly thought to the modern Mother who keeps her weight down and the family morale up, who counts calories for the little ones and keeps up her Latin and French for the big ones.

Wear a flower for the twentieth century Mother.—*The Syracuse Herald.*

Singing While Sleeping

Judges 5:7. "A mother in Israel." Job 35:10. "God . . . giveth songs in the night."

My mother, as she lay upon her dying bed, fell into a very sound sleep. It was only a night or two before her outgoing. My father was keeping his faithful vigil, when suddenly he heard a familiar voice singing,

"O Thou, in whose presence my soul takes delight,
On whom in affliction I call,
My comfort by day, and my song in the night,
My hope, my salvation, my all!"

It was mother's voice singing in a marvelously clear tone the hymn that had been a favorite with her all her life. Though asleep she sang every verse clear through to the end. Other members of the family were awakened by it and listened in breathless silence, for it was like the song of an angel. She did not waken for some time after she had ceased singing, and when told of what had taken place she was not surprised, for the hymns of the church had been such a comfort to her throughout her entire life.

It brought to mind the words of David, "I call to remembrance my song in the night." I would not part with the memory I cherish of that hymn for the wealth of the world. Some things are more precious than gold.—*Bishop Adna W. Leonard, in "Evangelism in the Remaking of the World."*

John Wesley's Mother

Prov. 31:26. "She openeth her mouth with wisdom."

John W. Prince, in "Wesley on Religious Edu-

cation," declares that John Wesley derived more of his convictions concerning the education of children from his cultured and pious mother than from any other source. This ideal mother's attitude toward her children might well be pondered on Mother's Day.

Ten of her nineteen children survived infancy. She refused to send her children to the local school because of the incompetency and wickedness of the master. She prepared her three boys for secondary school and taught all of her daughters. So thorough was her training that several of her children became unusually cultured for their day and one of them attained outstanding scholarship. She looked upon all her children as talents committed to her under trust by God.

"A deepened spiritual experience that came to her after the burning of the Rectory led her to resolve a more conscientious care of her children, and from that time she made it a habit to converse one evening a week with each child separately. She devoted Thursday evening to John, and was especially careful of him, seeing in his miraculous escape from the fire some deep providential meaning.

"So deeply was the boy impressed by these conferences that at eight years of age he was adjudged by his father fit to receive Holy Communion. In later life, amid the multifarious cares of a growing church, he pleaded that she spare some part of the same evening to prayer for him.

"Mrs. Wesley prepared books suited to the children's needs, finding none available that met her severe requirements. Among these were an exposition of the Apostles' Creed, an exposition of the Ten Commandments, and a Religious Conference, Written for the Use of My Children, in the form of a dialogue with her daughter Amelia. Wesley knew this manuscript and refers to it as 'My Mother's Conference with Her Daughter.'

"During her husband's absences from Epworth she continued family worship and held services Sunday evenings for her children and servants, which neighbors also joined, often packing the house. At these services she read a sermon and prayers and discussed religious topics.—*The Epworth Herald*.

"You Have Been a Good Mother"

Prov. 31:31. "Give her of the fruit of her hands."

A mother was dying. Every thought had been for her children. By wonderful industry and good management she sent her boys to college, her girls to school, and gave them marked advantages. But by and by she was stricken with mortal illness, brought on by over-work. The children gathered about her bedside. The oldest son took her in his arms. He said, "You have been a good mother to us." That did not seem much to say, did it? But it was much to her, to whom words of

praise had been all too sparingly given. A flush came over her pallid face and with husky voice she whispered, "My son, you never said so before!"

Mother the Nearest Thing to God

Isa. 66:13. "As one whom his mother comforteth."

In one of the Salvation Army huts one night the usual noisy cheerfulness was in the air, but one soldier lad sat apart from the others. A letter was on the table before him, "and a dreamy smile of tender memories upon his face." A worker of the Salvation Army, with discerning eyes, was the only one who noticed this, and asked if he had received a letter. With a smile such as she had not observed on his face before, this American youth, who was with the fighting forces in France, answered:

"Yes, it's from mother!" Then he impulsively and lovingly added: "She's the nearest thing to God I know!"

Beans Such as Mother Used to Buy

Luke 8:19. "Then came to him his mother."

"Mother seemed to be the nearest thought to the heart of the boys over there," we are told in "The War Romance of the Salvation Army." "They loved the songs best that spoke about mother. One boy (an American Soldier) bought a can of beans at the canteen, and when remonstrated with by the lassie who sold them, on the ground that he was always complaining of having to eat so many beans, he replied: 'Aw, well, this is different. These beans are the kind that mother used to buy.'" Thus the heart of the lad in France was with his mother at that moment.

Young Musician Gave His Mother the Roses

Ex 20:12. "Honor . . . thy mother."

The attachment of Frank La Forge, American musician, to his mother was very strong. This was indicated in a letter sent by an old friend in whose music store Mr. La Forge had been employed as a boy. This friend stated that he listened to the weekly broadcast of Mr. La Forge, and referred to the fact that the two had not met since the funeral of the musician's mother. That statement led to the closing paragraph, which was quoted in an article on Mr. La Forge by Dr. W. L. Stidger. Said the writer of the letter.

"And this reminds me of your wonderful love and consideration for her, and again of that most beautiful act of yours at one of your concerts when you were handed a bunch of roses, of how you took them, seemed to be embarrassed about receiving them—and then of how you walked down into a front row where your Mother sat, and placed them in her lap, giving her the honor of your success. That wonderful evidence of your strong character made a lasting impression among your friends, and there was many a moist

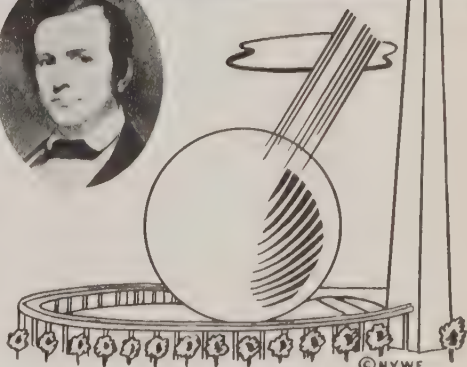
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eye in the audience that night."—From *The Christian Herald*.

Last Words—Death

I Kings 17:23. "His mother."

The officer had an unpleasant task to perform. He was on the way to a home to tell the father and mother there that their son had been killed in an automobile accident.

"Prepare for the worst," he said in a hushed tone when the father came to the door. "Tonight there was an accident."

"Who was in it?" cried the father.

"Your son was driving the car," said the cop. "It collided with another machine, turned over and your son was underneath."

"My son! Was he . . . was he . . . ?"

The officer didn't reply. He inclined his head. The father knew, for his face went white. With trembling hands he felt for his handkerchief, swallowed hard and licked his dry lips.

"Did he live long?" asked the father.

"Just a few minutes," said the cop.

"And did he say anything?"

"Nothing much, only—only, he kept saying 'mother, mother.'"

The father bowed his head and went inside. The tragedy, if it had to happen, had the desired ending. D. H. T.—*The Syracuse Post-Standard*.

To My Mother

Matt. 12:49. "Behold my mother."

I have known music

In the wind's wild lyre through mighty pines,
In rhythmic waves that beat along gray lines
Of cliff, in symphonies of studied art;
But never music that has thrilled my heart
Like your brave laugh undaunted down the
years,
Weaving a thread of gold through care and
tears.

I have known beauty

In gold spilled by a sudden autumn sun,
In hush of twilight when the day was done,
In trees that sway by hidden mountain streams.
In youthful eyes envisioning long dreams.
But beauty's self I've watched as your soul trod
The brave white way that you have walked
with God.

—Rose Darrough in *Good Housekeeping*.

Definition

Gen. 3:20. "Because she was the mother."

I search among the plain and lovely words
To find what the one word "Mother" means. As
well

Try to define the tangled song of birds,
The echo in the hills of one clear bell.
One cannot snare the wind or catch the wings
Of shadows flying low across the wheat.

Ah, who can prison simple, natural things
That make the long days beautiful and sweet?

"Mother"—a word that holds the tender spell
Of all the dear essential things of earth;
A home, clean sunlit rooms, and the good smell
Of bread, a table spread, a glowing hearth,
And love beyond the dreams of any one . . .
I search for words for her—and there are none.
—Grace Noll Crowell in *Good Housekeeping*,
May, 1935.

One Memorial Day

Psa. 135:13. "Memorial . . . throughout all generations."

Seventy-two years ago Memorial Day was born. Mrs. Mary Cotton Redpath, who had moved with her husband from Massachusetts to South Carolina, noted many unkempt soldier graves at Charleston. She wished to remedy this distressful situation. She appealed to her friends, who in turn appealed to their friends. On May 30, 1865, scores of interested persons marked these neglected graves and decorated them with myrtle, yellow roses, and other dainty blossoms.

Early in May of 1868 General John A. Logan, then commander-in-chief over the Grand Army of the Republic, officially designated the thirtieth as "a day for decorating the graves of the comrades who died in the defense of their country." For many years this annual date was called Decoration Day; but about the time that it acquired the status of a holiday it also acquired its present and much more symbolical name of Memorial Day.

With the steady passing of the years Memorial Day became clothed with a wider significance. Those who gave their lives in any American conflict are also remembered along with the Blue and Gray heroes. The day has lost much of its original martial tone; for now we place flowers on the graves of all who rest beneath the sod of the cemeteries.

Should not Memorial Day be generally observed throughout our nation on May 30? All American territories and possessions honor their dead at that time, as do more than three fourths of the states. The southeastern states, with one or two exceptions, observe a Memorial Day which does not coincide with the one set apart for that purpose in the other states and territories. The minority one fifth should accept the choice of the large majority.

Obviously one Memorial Day for all Americans, wherever they live, is an ideal admittedly worthy of consummation. More than threescore and ten years have passed since the Blue clashed with the Gray. Let all of the states, all territories, and all possessions join in one common tribute to all of the soldier and civilian dead.

—By Carl Schurz Lowden

Salute in Memory of the Seaman
Jer. 2:2. "I remember thee."

Reporting his experiences during a trip down the St. Lawrence River during the summer of 1937, William G. Pratt of Grand Prairie, Alberta, included the following incident in his articles in *The Northern Reporter*:

"Passing an island the boat gave a whistle. At that time I chanced to be talking with the purser of the Britannica, the boat we made the trip on. 'What is the blowing of the whistle for?' I asked, as I could see no reason. The purser replied, 'An old seaman by the name of Wallace went to live on that island. He called it Wallace island. Every day when the boats passed, he waved a salute and they answered him by a blast from the whistle. He died last year at the age of 91 years, but the boats still whistle in passing the island. In death they salute him as in life, the only exception being the day he was buried. His grave is on the island.'"

Grand Army of the Republic

Job 16:22. "When a few years are come, then I shall go the way whence I shall not return."

With tired old steps they tread the sunburnt street,

So few now left of all the gallant throng
That cheered so bravely as they marched along,
Careless of death—of aught else save defeat!
We doff our hats to them in homage meet
Who, grinning back at old Death's leer, with strong

And lusty voices fling their marching song
To float upon the breeze in rhythmic beat!

They carry still their Flag of long ago,
Its azure deeper for their faded coats,
Its red a richer carmine for their brave,
Warm blood, its white more pure because we know

Their faith and their devotion—and our throats
Are choked to think how splendidly they gave!
—Wilson Willard Staver, in the *New York Times*.

LIFE WITHOUT MOTHER

Precious beyond the power of words to express and tearfully tender are the memories awakened on Mother's Day. Many may have been the years since we sat by her side and listened to her voice; yet, as we hastily live life over again, it seems but yesterday that she was ministering to our needs and anxiously caring for our comfort. But what a large share of our lives seems to have gone with the departure of mother!

"The world is such a different place
When mother dies!

We miss the dear, familiar face,
The love-lit eyes,

The heart that never showed a trace
Of enmity.

"Our little helpless baby ways
Were mother's pride;

In all our childhood's griefs and plays
 She was our guide;
 Her sympathy in 'grown-up' days
 Was deep and wide.

"Though there are others in our lives
 Still with us here,
 Brothers or sisters, husbands, wives
 Or children dear;
 Yet when in Heaven she arrives,
 On earth it's drear.

"There's nothing ever can efface
 Her memory.
 She's resting now in God's embrace
 Beyond the skies.
 The world is such a lonesome place
 When mother dies!"

WITHOUT MOTHER!

The lines of Marie Galbraith are full of pathos as they speak from heart to heart of the loneliness of the life and the emptiness of the home "Without Mother":

"It's awful lonesome at our house
 'Thout mother;
 It's just as quiet as a mouse
 'Thout mother.
 An' father looks so lonely there
 Of evenin's, sittin' in his chair;
 It just ain't cheerful anywhere
 'Thout mother!

"It's awful hard to get along
 'Thout mother;
 It seems that everything goes wrong
 'Thout mother.
 'Course, father does the best he can;
 But then, you know, he's just a man,
 An' don't know how to fix an' plan
 Like mother.

"Seems like I don't enjoy my play
 'Thout mother;
 Things just get worsen every day
 'Thout mother!
 There's no one now to mend my doll,
 Nobody's sorry when I fall—
 O, home just ain't no place at all
 'Thout mother!

"But father says we must be brave
 'Thout mother,
 'Cause him an' me, we only have
 One 'nother.
 An' if we're brave, an' strong, an' true,
 An' good, just like she told us to,
 We'll go up home, when life is through,
 To mother!"

Mother's life leaves a shining trail which leads many a child in the homeward way, and guides him to the city of the living God. Though now for a season "without mother," yet, "when life is through," he may cherish the exalted hope of



In almost everything there is more beauty than can be seen at a glance. Very often it is only that eyes need to be opened. Church music has much of that beauty that needs both explanation and familiarity to be truly appreciated.

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going "up home" to mother.

You can use the above poem in your Mother's Day program.

PRIMARY BLACKBOARD MOTTO

Mindful of Mother
Obedient to Mother
Thankful for Mother
Help Mother
Encourage Mother
Reverence Mother

MOTHER AND HOMELAND

Gold to the east of us.
Gold to the west;
But the gold in the home land's
The brightest and best!
The skies there are bluer,
The hearts there are truer,
The trials there are fewer;
The home land's the best!

Gold to the left of us,
Gold to the right;
But the gold in the home land's
The gold of delight!
Is it joy? You will meet her.
Is it fortune? You will meet her.
Is it love? There love's sweeter—
The home land's the best!

—Frank L. Stanton

BRING FLOWERS

Bring flowers, bring flowers, the sweetest, the best.
To garland the beds where our brave are at rest.
Bring pansies for thoughts, unforgotten are they;
Bring laurel for glory they won in the fray;
Bring lilacs for youth—many fell ere their prime;
Bring oak wreaths for Liberty, goddess sublime;
Bring chrysanthemums white for the truth they implore;
Bring lilies for peace—they battle no more;
Bring violets, myrtles, and roses for love;
Bring snowballs for thoughts of the heaven above;
Bring hawthorne for hope which surmounts earthly strife;
Bring flowers, bring flowers, the sweetest, the best;
To garland the beds where our brave are at rest.

—Youth's Companion

THE MEN WE HONOR

"These were the men
Whose hardy sinews, stiffening into steel,
Grappling with the enemies of State,
Made this nation free;
Laid sure foundation of the Commonwealth!
When we forget them, when we cease to feel
Their greatness and their glory, we are lost.
Silence the bells! Or ring a funeral peal—
We are no longer worth the blood we cost."

CHOIR AND CONSOLE

PRELUDE

Cradle Song	MacFarlane
Toccato in D	Kinder
Serenade	Andrews
Ave Maria Stella	Grieg
Berceuse	Kern
Distant Chimes	Shackley
Andante	Dubois
Meditation	Bubeck
Early Morn	Bartlett
Passacalle	Handel

OFFERTORY

Ave Maria	Schubert
Arioso	Handel
Rusle of Spring	Sinding
Gavotte in B Flat	Handel
In Spring Time	Kinder
Moderato	Rheinberger
Berceuse	Guilmant
Menuet Gothique	Boellmann
The Grandmother	Clokey
Offertoire	Batiste

ANTHEM

O Lamb of God, I Come	Ambrose
Jesus, My Saviour	Nevin
There Is No Sorrow There	Godfrey
Great And Glorious	Dickenson
How Great is Thy Goodness	Blume
King, All Glorious	Barnby
The Comforter	Sanders
How Lovely Are The Messengers	Mendelssohn
Thine Is The Greatness	Gailbraith
Glory To God	Heyser

POSTLUDE

Festival Postlude	Rinck
Cornelius March	Mendelssohn
March Petite	Dubois
Chorale	Bach
Postlude in A	Foulkes
March Celebre	Lochner
March in F	Guion
Postlude in D	Volckman
Peon Triumphant	Lacey
March de Fete	Becker

BOOK REVIEWS

I. J. SWANSON

THEORIES OF RELIGIOUS EXPERIENCE

By John Morrison Moore, Professor on the Faculty of Ethics and Religion at Hamilton College, Clinton, N. Y. Round Table Press, 253 plus XIV pp. \$3.00.

What the author does, in the first three chapters of this book, is best stated in his own words: "We have subjected to critical examination three of the most original and influential theories of religious experience." These three are those of William James who "inaugurated the modern discussion of religious experience and explicitly formulated the widespread assumption that it is the creative source or originative aspect of religion;" of Rudolf Otto who "contributed to the theory of religious experience a subtle introspective analysis of religious feeling and a useful terminology growing out of it;" and of Henri Bergson who "has emphasized that religious experience is rooted in the basic strivings of life and that its imaginative, mystical, and other aspects are governed by its social setting." In the fourth and final chapter, the author states his purpose "to discuss certain general characteristics of the modern emphasis upon religious experience as the basic factor in religion and certain fundamental problems as to the nature of religious experience."

The hopes awakened by the title of this book are not disappointed. In fact, they are fulfilled beyond one's right to expect or demand. It would be difficult to imagine how a more orderly, thorough and comprehensive treatment could be given to the theme chosen. It is one of those books which, after reading, gives one the sensation of having grown mentally and spiritually. Interesting answers are given to such vital questions as these: "What are the roots of religion in the soul?" "What are the principal psychological factors in religious experience and how are they related to each other?" "What is the role of feeling in religious experience?" "What is the place of volitional factors in religious experience?" "Can religious experience be divided into mystical and non-mystical types or is all religious experience mystical in some degree?"

The volume contains twenty pages of Bibliography arranged in the order of each of the four chapters of the book. There are four pages of Index, alphabetically arranged. A Preface stands at the beginning serving admirably the purpose of all Prefaces. A big three dollars worth of book by any reckoning—H.W.S.

GOD IN HISTORY

By Otto Piper. Macmillan. 183 pp. \$2.00.

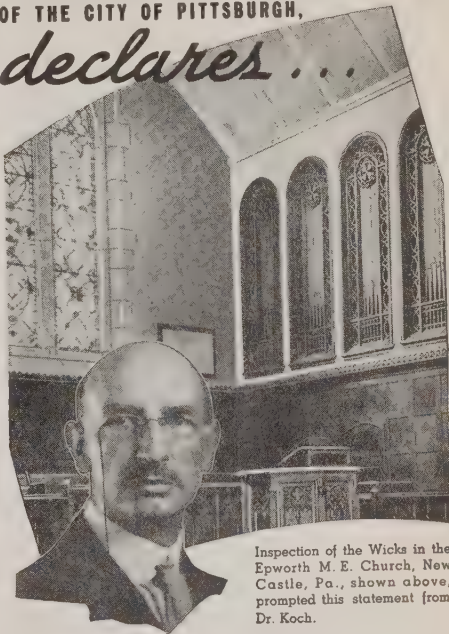
Dr. Piper is guest professor at Princeton Seminary. He followed Karl Barth in the University of Munster. When, in 1933 he delivered a course of lectures on the Church and State, he was dismissed from his chair, and no longer permitted to hold a post in Germany. He has recently taught in Britain, and this book contains the lectures given at New College, Edinburgh.

This is a study of the contribution which Christianity has to make to the interpretation of history. The author seeks to point out the divine purpose and principle underlying the history of the Bible, the Church, and that of mankind as a whole. The chapters dealing with the Jewish problem are timely

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and helpful. The analysis of the modern situation and the present condition of the Church and state is challenging and stimulating.—G. W. M.

THE CHURCH FACES THE WORLD

By Samuel McCreia Cavert. Round Table Press. Pp. IX plus 133 pp. \$1.50.

This volume, as the introduction states, is the printed result of a study of the relation of the Church to the changing economic and social order prepared by a commission of American Christians for the International Missionary Council held in Madras, India, in December, 1938. Ten members of the thirty-one making up this commission have consolidated the discussions in the ten chapters of the book.

There is so much of importance packed into the pages of this book that it is difficult to point out items deserving of special emphasis. The ground covered is indicated by the various chapter headings: New Emphases in Christian Social Teaching; The Social Significance of Christianity; The Social Function of the Church; The Church and the Community; Church and Community in Relation to Education; The Church and the Family; The Church and the Politico-Economic Situation; The Church and the Consumer's Cooperative Movement; The Church and Problems of Race. The final chapter on "The Significance of the American Experience for the Younger Churches" is designed to be of help to other than the American churches represented in the Madras Council.

The "study" reveals a persuasion that the present day demands more emphasis on Theology "as a basis for ethics" in the message of the Church; that there is a place for, and great need of, Evangelism; and that there is an imperative call to rouse laymen to a consciousness of the Christian task which only they can do. Considerable attention is paid to the synchronizing, in so far as that is possible, of the individual-salvation emphasis and the community-salvation idea, with an eye on the fact that the Gospel is for "all of life." With remarkable clarity the book deals with all the major problems of today and attempts to point out what the Church must do about them. If there is any emphasis which wakes a responsive chord, above all others, it is the emphasis, "Let the Church be the Church." The final issue rests there. There can be no "profit," either for the Church or the world, if the Church "gain the world and lose its own soul."

A really helpful book that deserves a wide reading and a careful, prayerful consideration to the end that its findings may be effectively applied.—H. W. S.

HEALTH FOR MIND AND SPIRIT

By W. L. Northridge. Abingdon Press. \$2.00.

A graphically clear description of the neuroses and psychoses which the clergyman will encounter in his work. While the material here presented may be found in textbooks on psychiatry, the hard driven minister by reading this volume will be spared the necessity of sifting out specialized matter from the practical working knowledge he desires. The book is sound and well balanced and presents in succinct form the basic psychiatric facts every pastor should have and indicates how he may proceed more extensively into the subject if he is so inclined. It is therefore a valuable study book and an exceedingly usable source of information about the latest findings in psychiatry.

The author evidences comprehensive and sound

scholarship. This fact is illustrated by his profound understanding of Freudian psychology and his appreciation of its contribution to the field but without becoming in any sense a partisan of that viewpoint. Dr. Northridge from this book may be described as a thoroughgoing "Christian psychologist" who knows this wayward man in every nook and corner of his science.

The author's discussion of the deeper unconscious motives in human personality is important. His discussion of melancholy and the sense of guilt is also well done and his analysis of the Unforgivable-Sin problem is particularly discriminating and enlightening.

The book describes in simple form the usefulness of religion as a therapeutic agent. The minister who masters the material in this book and the method outlined will be more competent to deal with personality problems which will come to him.—Norman W. Peale.

NEW TESTAMENT WINDOWS

By Frederick DeLand Leete. Funk and Wagnalls Company, 1939. Pages 150. \$1.50.

The author is a Bishop of the Methodist Church and evidently very much in love with the Greek. He has given us here a number of word studies which are most interesting. His chapter headings indicate something of the contents: Picture Words; Greek Compounds; Potent Particles; Divinity in Prepositions; Sermons in Tenses; Word Favorites. The student and the near-student alike will find much rich material. It is a book for the preacher's desk. It would be greatly increased in value by the addition of indices.—W. T. P.

ONLY THE BRAVE ARE GREAT

By Maybelle Stephenson Quine. Revell. 240 pages \$2.00.

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REALITY IN FELLOWSHIP

By the Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles. Harper Brothers. 157 pp. \$1.25.

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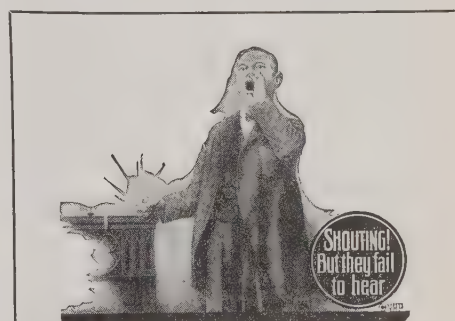
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By Frank Grenville Beardsley, Ph.D., S.T.D., American Tract Society, N. Y., 238 pp. \$1.50.

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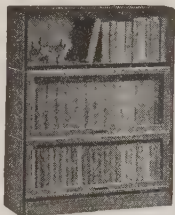
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JESUS AND THE PURSUIT OF HAPPINESS

By William Thompson Hanzsche. Association Press,
1939. Pages 96. \$1.00.

The author is minister of the Prospect Street Pres-
byterian Church, Trenton, N. J. These are addresses
delivered over the coast-to-coast Blue Network of the
National Broadcasting Company. His topics include:
Fear; Anger; Vindictiveness; Hypocrisy; Hunger for
Food, Sex, Property and God; A Goal in Life; Love;
Peace; Humility; Revenge; the Golden Rule. They
are good reading and must have been helpful to
many listening in.—W. T. P.

Bulletin Board Slogans

Empty your fullness so God can fill your empti-
ness.

Time to burn never lightened the way.

Standing pools only are stagnant.

Rich in faith—rich in fact.

Wit's end need not mean's faith's end.

Faith can never overdraw its account.

Contrary winds raise the kite higher.

Pardon more and condemn less.

The lower branches bear the most fruit.

God wants a whole heart but will accept a
broken one.

You cannot be a Christian without others know-
ing it.

Hypocritical piety is double iniquity.

Godliness can never be periodical.

Being one-sided is better than two-faced.

It is easier to follow your footsteps than your
advice.

Alcohol kills the living and preserves the dead.

Dignity cannot be preserved in alcohol.

Intemperance opens the door to all other vices.

Common sense is the most uncommon of all.

Steering safely keeps one out of more trouble
than honking one's horn.

Horses have most of the horse sense.

Slight the slight not the slighter.

Wealth of thought and thought of wealth are
not identical.

Not everyone has a head so seek his heart.

Ice in the head never struck fire in the heart.

When men or files gets too smooth they are
worthless.

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8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Al-lôn-bâ-chûth.

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MID-WEEK SERVICES

The Seed and the Harvest

Organ Prelude.

Prayer of Invocation.

Congregation: "Guide Me, O Thou Great Jehovah."

Scripture: Mark 4:26-32.

Congregation: "Bringing In the Sheaves."

Meditation by Pastor: The lesson for today is given by Mark only, as in verses 26-29, and is a picture of two stages of human toil, separated by an interval in which man can and need do nothing. Man sows, and reaps when the harvest is ready. That is all he can do. He puts his seed in the earth and commits it to higher powers, unseen, mysterious, but unfailing, and then he goes about his business. There is a suggestion of warning against impatience; the growth will be gradual, the grain will not spring from the earth like Minerva full-armed from the head of Jupiter.

The second part, verses 30-32, shows the power of the seed from another view. It has its own inherent power to grow. (We see the amazing development of a tiny seed, a vast growth from very slight beginnings.)

1. The marvelous power in the seed itself. 2. The manner of growth, hidden at first, gradual afterward. 3. The apparent disproportion between the seed and the harvest. God giveth the increase. (Keep the attention on the seed and the harvest not on the sower and the reaper).

Congregation: "There is Sunshine in my Soul."

Scripture Readings: (Assigned) "Seed in four kinds of soil." Matt. 13:3-9 and 18-23. "Lost

Sheep." Luke 15:3-7. "Wheat and tares." Matt. 13:24-30 and 36-43.

Congregation: "We Sow the Fields and Scatter."

Benediction.

II. Privilege and Responsibility

(Mother's Day)

Organ.

Prayer: "O God, we offer Thee praise and benediction for the sweet ministries of motherhood in human life. We bless Thee for our own dear mothers who built up our life by theirs; who bore us in travail, and loved us the more for the pain we gave; who nourished us and hushed us to sleep in the warm security of their arms. We thank Thee for their tireless love, for their voiceless prayers, for the agony with which they followed us through our sins and won us back, for the Christly power of sacrifice and redemption in mother-love. We pray Thee to forgive us if in thoughtless selfishness we have taken their love as our due without giving the tenderness which they craved as their sole reward, and if the great treasure of a mother's life is still spared us, may we do for her which she did for us in loving care."

Congregation: "O Mother Dear Jerusalem."

Responsive Reading:

Leader: Prov. 1:8-9.

All: Exodus 20:12.

Women: Eph. 6:1-3.

Girls: Matt. 19:19.

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Leader: Prov. 10:1.

Men and Women: Prov. 23:22.

Leader: Col. 3:20.

Boys and Girls: 1 Kings 2:19.

Leader: Paul to Timothy—2 Tim. 1:1-5.

All: John 19:25-27.

Leader: 1 Sam. 1:20-28.

Solo: "In the Secret of His Presence."

Lord's Prayer in Concert.

Scripture: 2 Cor. 9:6-11. Gal. 6:7-10.

Congregation: "Come Thou Almighty King"

Meditation: "Keeping Faith" with Divine

Guidance which leads to all that is good. Keeping faith is one of the primal aspirations of mankind. It serves as a buoying impulse for those of us who are about to confront the withering trials of everyday life.

I. Keep Faith With Yourself—

1. In your unrealized dreams.
2. In your highest ideals.

II. Keep Faith With Your World—

1. In your high intentions.
2. In your disinterested service.

III. Keep Faith With Your God—

1. In the consciousness of your relation to the privilege and responsibility God has entrusted to you.
2. In acknowledgment of God's constant presence in the hearts of those who make room for Him. (God's grace is all sufficient).

Dreams inspire us with hope and empower us with dauntless courage, yet "life is insistent with its necessities and tempting with its compromises and it is easy to lose the way which once seemed clear. It is easy to forget that the future was once better than the present and things unseen of more worth than realities. It is easy to forget the dream in the hard wakefulness of the day's work. It is easy to lose it, indeed so easy that life ends in regret for a vanished land of promise."

Congregation: "Will there be any stars in my Crown."

Assign Scripture readings to ten young mothers, relating to Mothers and Motherhood. (See Texts and Themes this issue).

Prayer of Thanksgiving for God's gift of love. Benediction.

III. Christ Taken Out of Sight. (Ascension)

Invocation.

Congregation: "Just When I Need Him."

Scripture: "While they beheld, he was taken up; and a cloud received Him out of their sight." Acts 1:9.

Congregation: "Blessed Assurance."

Meditation: The account of the Ascension is the connecting link between the earthly life of Jesus Christ and His continued work in the world ever since. This is the chapter containing the beginning of the triumphant reign of Jesus Christ in the heart of man.

1. Christ's life in the world is divided into ac-

and doctrines, the things he did and the things he taught. Luke had written to Theophilus about the beginnings. The verses before us now are the second part, a record of the teachings of Jesus. The fountain has become the source of an everflowing river of grace, giving the world a constantly widening stream of blessing. Jesus lives today and personally directs his followers.

2. *Christ works through the Holy Ghost.* Christ taught his disciples that his greater work would be accomplished through the Holy Ghost. His parting instructions were to be regarded as coming within the activity of the Holy Spirit. Through the compulsion of the Holy Spirit were they to go forth and win the world.

3. *Farewell with a Blessing.* Lifting up his hands in blessing, and "while they beheld," that they might see him go, he began to rise from the earth. There is nothing to add to this account. There is no attempt to make the event seem dramatic. Christ departed from among them, out of their physical sight, so that he might dwell in their hearts.

4. *Go Forth and Win the World.* The apostles returned reluctantly to Jerusalem, after lingering wistfully where they had last seen him. They did not know what to do, but they were content to wait for instructions. They went to the Upper Room, and waited, not by sleeping, but by prayer and carrying on their duties. We know the blessing poured upon them through the Comforter. Gazing into the heavens will accomplish nothing; prayer in the Upper Room, awaiting instructions will bring results.

Prayer.

Congregation: "I'll Go Where You Want Me to go."

Benediction.

5. *God Within Us*

(Pentecost)

Organ.

Invocation.

Congregation: "This is My Father's World."

Scripture: John 15:26-27.

Solo: "Spirit of God, Descend Upon My Heart."

Meditation: Great churches over the world are an outward symbol of the growth and strength of the followers of Jesus Christ, and speak eloquently of the spiritual church made possible through the power and strength of the Holy Spirit, whose workmanship it is. Despite indifference and insidious attack, the spiritual church will continue an impregnable force in the life of man.

Under the builder's care, the walls and towers of Church buildings rise higher and higher, stone after stone is added, changes may be made, but progress goes on. In the spiritual church, however after believer is added; the impulsion of the Spirit of God is tireless; difficulties are overcome by inner spiritual harmony.

1. *Fellow-citizens in the Kingdom.* The mem-

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Benediction

V. Graduation

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Reading by a tiny child:

We are always growing
Doing something new,
Learning something happy,
Learning something true.

Yesterday a baby came;
Soon he'll be a man,
Helping with the world's work,
Helping with God's plan.

Scripture by a member of the graduating class
I Cor. 13:9-12.

Talk: Graduation—

1. We grow from one size to another physically.

2. We grow in the same way mentally.

3. The law of growth applies also to our ambitions. (a) The child's ambition. (b) The youth's.

4. We grow spiritually. (a) A child's prayer are not like an adult's. (b) Our ideas of worship change. (c) Our characters unfold.

5. The process of being graduated goes on all the time in every phase of living.

6. The thing to do about it is to—keep on growing.

Prayer for the graduates.

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Dedication prayer

Song, "Give of Your Best to the Master."

Scripture, Gal. 3:23-29.

Benediction.

ROME-BERLIN AXIS

(Continued from page 216)

opinions. In September 1936, 71% of the voters, according to the Gallup polls, favored a national referendum before the United States could engage in a foreign war. Today only 58% of the voters feel that way about it. Why this drop in sentiment? There are more answers than one to that question. It is plain that in 1936 we are mostly just irritated by the dictators. They are like a fly crawling down a man's nose while he is trying to take a nap. Today we hate them. In reviewing Nora Wahn's "Reaching for the Stars" Time observed: "Few men-in-the-street wadwads make much distinction between Hitler and the German people. For the majority, all Germans are 100% Nazi goose-steppers." If we are going to become embroiled in a war of the democracies versus the dictators" the first essential for our embroilment has already been accomplished. Our entrance into the World War had to wait upon our arrival at the point where we stopped making distinctions between the Kaiser and the German people. Since the majority of us have already framed our indictment against the whole German nation an official declaration of war should not prove too difficult. Whether you like it or not, we must face the fact that it would not take much of a crisis in international affairs for the United States to jump down alongside Britain and France in a war to maintain law and order, civilization, democracy and Christianity. It almost appears we are trying to egg them on, holding out the promise that we will come to their assistance. One more straw in the wind, indicating whether our opinion is moving. The Honorable Henry Pittman is chairman of the foreign affairs committee of the United States Senate. In a recent radio address to the nation, carried abroad by short wave, he declared, "While they (the citizens of the United States) hate war they are not afraid to die for Christianity, morality, justice and liberty." The Senator jumped all over Britain and France for not having made the dictators behave long ago. His speech sounded as though he would have us declare war before he was off the air. Fortunately, he did not get much beyond his assertion that we "are not afraid to die for Christianity."

His speech was not greeted with a chorus of buzzes throughout the breadth of the land. But I would make this point emphatic. It would not make much of a crisis in Europe to make many of us echo the Senator's sentiments. We already have largely stopped distinguishing between Hitler and the German people. They are all Nazi goose-steppers to the man-in-the-street.

It will not take much to bring the most of us to the place where we are talking about the duty of the democracies to police the world, maintaining law and order and putting down international thugs. Quite a few among us are talk-



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ing that way already.

Sensing the direction in which public opinion is moving, we should stop and ask ourselves a few questions. Do we want to be swept along with the current? Is there anything we ought to say as Christians at the present moment? What should we be doing as Christians? All these questions are important. It is already apparent that the men of the bellicosity of Key Pittman are ready to call the program they offer the "Christian solution. If we should get into a war of the "democracies versus the dictators" it would be exceedingly dangerous for a preacher to question whether the chairman of the Senate foreign affairs committee knows very much about what Christianity really is. We would have the goose step here also and Christianity would be equated with our war aims. At present all such hysteria is far from us. We can talk sanely. Let us do it while the opportunity is ours.

In my plea for sanity there are two observations I would make. The first is this: Our present armament program—the program of the democracies, is not being carried out because we are motivated by high altruistic principles, a devotion to universal justice, the rights of man, morality, Christianity, etc. It is essentially a policy of saving our own hides. It is an attempt to nail down the *status quo*. It was not inaugurated because we are willing to accept change. It was inaugurated that we might resist change. It looks like an attempt to tie down the safety valve.

The same applies to a war between the "democracies and the dictatorships," if we ever get into such a war. To make men willing to kill we shall have to invent fancy names for it. Defending the *status quo* or maintaining law and order will be a bit too tame. It will have to be a holy war. Men will have to be persuaded they are fighting with the angels. But after the smoke has blown away it will appear that it was the old story of hanging-on to all you have no matter how you got it and knocking the fellow in the head who also wants a place in the sun. It will look very shabby after it is all over.

Second: The whole trend of events, this piling up of armaments and our growing hate for whole peoples without any distinction being made between rulers and the governed, makes me think of Pilate and the sanhedrin. They believed in law and order. So do we. They knew that in dealing with the masses you often have to be harsh, using force. We are talking that way too. Ruthlessly they moved forward toward their objective, nailing Jesus to the tree in the process. Are we going to do the same?

The world is on the wrong track. There is no way out of the world's misery save that which has been lighted up by Christ's vision and spirit. What alternative program is there to offer to a world that is headed in the wrong direction?

Get headed in the right direction! If the world will not take the right road all we Christians can do is to remind it of where it is headed, take care of the sick, bury the dead and comfort the sor-

wing. What you must do first of all as an individual, is to give God a chance in your own life. The supreme revelation of God to man is to be found in the person of Jesus.

Get the habit of reading the sermon on the count along with your newspaper. After you have approved some pronouncement that virtually reads a whole nation out of the human race, go back and ask Jesus what He thinks about it. We are going to give God a chance in this world.

His we shall have to start by giving Him a chance in our own lives.

Read more books and articles like Nora Waln's *Teaching for the Stars*. It is absurd for us to think all the people who live under the dictators are no longer human.

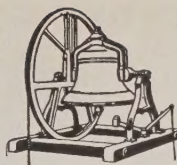
Again, when you hear that Hitler has said "Germany must export or perish" and Goebbels has confessed Germany is hungry, do not stop with the angry retort that if the Germans gave up their armament program they might feed their millions. Consider how that retort sounds to a German citizen. Will it not persuade him there is no hope for his nation other than by way of armaments, since all we do is sneer at them in their present plight!

These are suggestions concerning how we should keep our minds free from the poison of hate.

Now for some things we can do. First; give something to one of the agencies caring for German refugees. The American Friends Service Committee is a good agency. By such giving you will not only be helping a most worthy cause but you will be doing yourself much good. There is a better antidote for a growing hate for a whole people than the giving of aid to some of its members you cannot hate.

Second, you can go on voicing your opinion at a world conference in which the nations will meet to discuss the adjustments in the world's economy requisite for an orderly world still on the agenda. Changes are bound to come, peacefully or otherwise. Tying down the safety valve only guarantees that when the change does come it will be catastrophic.

This sharp distinction between the way of the world in its preservation of law and order and the way of Christ in achieving peace needs to be kept in mind by all Christians who are desirous of restoring order in international relations. The easy way, the quick way, is the way of Pilate and the sanhedrin. They believed there is nothing like a strong display of force to maintain peace and quiet. Before choosing their way we should stop and consider what it meant for our Lord. It called Him to a cross. Before we agree that there is nothing like a cold piece of steel to cool the fevered brow, let us ask what the choice of that method will do to Jesus. Must we crucify Him new?



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